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THE THEOSOPHICAL SOCIETY

The principal aim and object of this Society is to form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color. The subsidiary objects are: The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and the investigation of the unexplained laws of nature and the psychical powers latent in man.

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NOTES AND COMMENTS

JULY, 1916

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THEOSOPHY

(Notes of an address delivered at New York, on April 30, 1916)

IT may, perhaps, be a cause of wonder that, at this late day, a subject so elementary is chosen, for an address that is in some sense representative of the general spirit and work of the whole Theosophical Society and movement. The Theosophical Society was founded more than forty years ago; its life is approaching the half-century, to say nothing of former manifestations of that perpetual life. Would it not seem, then, that the bare subject, "Theosophy," should be pretty well exhausted; that the elements should be so plain and familiar, that any further statement of them, at this late day, would be, "to gild refined gold, to paint the lily, to throw a perfume on the violet"? Should not the speaker have chosen something deeper, more abstruse, perhaps some subject genuinely "occult"?

The truth is that, even at this late day, no subject is more genuinely "occult" than the first principles of Theosophy; no subject is more essential, more needed by the world to-day; and by all the world. We are in the midst of war, of the greatest war that the world has seen for many milleniums, a war involving almost every nation under heaven. Well, it is not too much to say that, had the elementary principles which The Theosophical Society has stood for, these forty years now, been in the least understood and followed, by the world at large, we should have no war to-day. Nor, let it be said at once, should we have the universal obsession of a fat, ignoble peace, in which men—and women—cover up their innate cowardice by fine professions. We should have had, instead, an epoch of superb spiritual adventure, with mankind storming the battlements of high heaven, which can be taken by force alone.

Theosophy, then, is desperately needed by the world, and by all the world. More, it is within easy reach at all points; the principles for which there is such dire need, are easy to be understood; and, understood and applied, they will bring Life, and will bring it abundantly. Let us, then, divide the battleground into sectors, and make our advance at each point: Religion, Science, Art, Conduct: these are the great divisions of human life; what is the message of Theosophy for each?

We have all noted, within the last few weeks, that one of the more modern and democratic Churches is at this moment, in this part of the world, threatened with schism, because there is a division concerning certain dogmas: the Dogma of the Virgin Birth, the Dogma of the bodily Resurrection of Jesus, the Dogma of Original Sin and its transmission; and, without doubt, there have been many perplexed and saddened minds, many broken hearts, caused by hopeless bewilderment over just such teachings. Here is one point, and a representative one, at which even a little Theosophy can bring abundant aid and comfort. For almost every beginner in Theosophical studies understands that the Dogma of the Virgin Birth in reality refers to the feminine aspect of the Logos, that "Theou-Sophia," as St. Paul calls it, which is the real "Mother of God," in the deep and universal sense; the Birth-giver of the Christ, in the eternal sense; it is only the materialization of the teaching, and not the real teaching, that can prove a stumbling-block. And that the tendency to materialize spiritual teachings has been present and operative among sincere disciples, from the very beginning, we may remind ourselves by this little story, recorded in two of the Gospels:

"Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees. And they reasoned among themselves, saying, It is because we have no bread." One wonders exactly to whom we owe the transmission of that little story, so full of humor, so illuminating; so full of latent tragedy also, when we remember how much anguish and agony has been caused, through century after century, by just such materialization. Therefore it comes that even elementary Theosophy is still a timely topic; the most timely of all topics!

Or take the heart-breaking difficulty—the dogma of the bodily Resurrection of Jesus. Here again, the very beginner in Theosophical studies knows that, to quote a great Theosophist, "there are celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. . . . So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption: it is sown a natural body, it is raised a spiritual body." The student of Theosophy has to do no more than to bring the two passages together;

then he will understand that, after the natural body of Jesus had been laid in the cavern-tomb in the garden, it was resolved again into its elements; the Master thereafter living in the spiritual body, and manifesting powers that belong only to the spiritual body.

And so far is it from being the case, as certain treatises on Theology suggest, that the records of the Master's appearances, after the Resurrection, are contradictory, fragmentary, of the tissue of dreams; on the contrary, they show in an astonishing degree the ability of men of simple heart to observe and record facts, the laws underlying which they did not in the least understand; for without exception, these recorded appearances illustrate the laws and powers of the spiritual body,—laws and powers which do not hold of the natural body at all, as, for example, the power to enter a closed room without coming in by the door or window, and the power to withdraw again, in the same way.

It was because Paul had seen and talked with the Master Jesus—not some abstract "spirit of wisdom," but precisely that Master, self-identified, "I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose . . . "—because Paul had seen the Master face to face, and had, through years, been taught by him, in words which are on record, that Paul was able both to understand the laws of the spiritual body, the body of the Resurrection, and to set them forth so lucidly that we can understand them also. All that is needed is a little Theosophy, as the clue. And the point is that, so far from being unreal and insubstantial, a mere wraith, the spiritual body is infinitely stronger, more real, more substantial, "solider," if you like, than is the natural body, and immensely transcends the natural body in its permanence and its powers; very literally, "it is sown in weakness, it is raised in power,"—or, as the Greek has it, "it is raised *dynamic*."

Then there is the third dogma, the Fall of Adam and original sin. It is not too much to say that this supposed doctrine, or rather the materialization of the real doctrine, has tortured whole generations, until our modern world has given it up in despair, practically throwing the whole idea overboard—and thereby sacrificing a valuable and lasting truth. But what are the facts about this teaching? On what passages is it based? On one or two misunderstood (and therefore mistranslated) phrases of Paul's, the most important of which, literally translated is this: "For as in the Adam all die, even so in the Christ shall all be made alive." It is simply another way of saying, what Paul says later in the same chapter, "As we have borne the image of the earthy, we shall also bear the image of the heavenly." The Adam, in Paul's mind, and in the minds of all Paul's generation who had read Philo's recently published "Allegories," is simply the accepted name of the "natural man." For Paul, Adam is an allegorical phrase, just as,

in another letter, he makes an allegory out of Hagar: "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is." As for Jesus himself, he never mentions the Fall of Adam, never even remotely implies any such dogma, never suggests that his own coming is the correlative of Adam's Fall—taken in the hard, literal sense.

For here also "a little Theosophy" would lead men's minds to understanding. The real Fall is a cosmical event, the long involution which preceded evolution. Of that, rightly understood, the mission of Jesus is indeed the correlative; and of that genuine Descent of Man, it would seem, the Master speaks, when he says: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." But, in the hard, materialized dogma concerning Adam, the whole thing turns on the omission of the definite article: "As in the Adam all die . . ." It is not too much to say that, just for the lack of that article, the Darwinians and the Theologians bombarded each other for two generations. There was need—on both sides—of "a little Theosophy."

But perhaps one's sense of dissatisfaction, of uneasy misgiving concerning religion, goes much deeper than doubt of one or another dogma; perhaps the mind is obsessed by the feeling that the whole conception of religion,—of the religion of Christ, let us say, since it is nearest to us,—is out of tune with reality, as we have come to know it; is artificial, unreal, unscientific. Let us, then, consider this. It would be just as easy, and just as valuable, to turn the same method to the study of any other great religion in the world, were one speaking to those familiar with that religion, rather than with Christianity. But Christianity is closest to ourselves; it is the religion into which most of us were born.

The whole scheme, then, is, perhaps, incredible. We cannot "believe." Yes; but were we, at the outset, bidden to "believe"? What was the first command given to the disciples, on the shore of the lake of Galilee, on the bank of the Jordan? They were not told to believe; they were told to *follow*. The whole secret is there. "Follow me;" but what did the Master mean? To go up and down with him through Palestine, sharing his work, his wandering, his weariness? Yes, and more than that. It means, to follow the Master in his life, in his aspiration, in his sacrifice; to follow him in his spiritual growth, in his development. How far? What limit does he himself set? "Be ye therefore perfect, as your Father in heaven is perfect:" no limitation short of that. Paul understands this thoroughly; he uses the very same word when he writes: "For the perfecting of the saints . . . till we all come unto a perfect man, unto the measure of the stature of the fulness of Christ."

"Follow me" in spiritual growth, therefore; the first word of the message. The last also, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards . . ." into the unfathomed depths of the spiritual world. The translators of the Revised Version in the one case render the word *teleios,* not by "perfect" but by a word in some ways less adequate, less satisfactory; the word "fullgrown." The message to the Ephesians will then read thus: " . . . till we all attain unto a fullgrown man, unto the measure of the stature of the fulness of Christ." Christ, therefore, is a "fullgrown man." We, the wisest of us, are "little children." But we are to grow, for, in the Revisers' reading: "Ye therefore *shall be* perfect, as your heavenly Father is perfect." Let us, for the moment use the word by which the Revisers have already translated *teleios:* "Ye therefore shall be fullgrown, as your heavenly Father is fullgrown."

The life, therefore, does not consist in subscribing to dogmas; least of all to dogmas which, for want of a little Theosophy, transform the "leaven of the Pharisees" into a loaf of bread; dogmas hardened and materialized. The life consists in the superb growth of the soul, in conformity with the life and growth of the Master, and having no limit short of the measure of the stature of the Master, nay, of the Father himself, a growth from day to day, from hour to hour, from moment to moment; a life not inert, but made dynamic through sacrifice; a ceaseless unfolding, whose growth and splendor shall have no limit. Surely such an ideal renews the whole of life; the least effective effort to begin to realize it, very literally gives us a new heaven and a new earth.

Spiritual growth, spiritual evolution, into a boundless and immortal life: this is the age-old message of Theosophy for all weary souls who find "religion" antiquated, inert, unsufficing. It is really the most vital, the most splendid, the most tremendous of all adventures, making the lowliest, drabbest life dramatic, epical, superb. And, specifically as regards the religion into which most of us have been born, begin with the first command; begin really to carry it out; then say whether you find the result disappointing; whether you find life monotonous and uninspiring.

One finds, among other things, that life, the life of the soul of man, is a science, and the greatest of them. And thus, by natural transition, we come to the subject of Science, and to the question whether "a little Theosophy" may be able to accomplish something here also.

If we take a general survey of the sciences at this moment, what is the outstanding thing that meets us in every direction? Is it not this: that our science, in all directions, is coming, or has already come, to the end of its string? Take one of the more accessible sciences, Geography,

and compare the prospect now with what it was, say, in 1491; relatively a very short time in our age-long human history. Even at the beginning of our twentieth century, there were "new worlds to conquer;" there were still the hidden, mysterious poles of the globe, to reach and to explore. But where are they now? Both of them reached, exploited, used up; both of them used up within a few months; and, about the same time, the great problem of air-navigation practically solved, when the lame Frenchman, Blériot, mounted his aeroplane and flew across the Channel from France to England.

We have heard a great deal, a very great deal, about the conservation of national resources; about the way in which, thriftlessly, we are "using up" the coal, the iron, the forests, that should belong to our children's children. Will they not have an even sounder cause of complaint, that we have used up all the explorations, the discoveries, the adventures, leaving them bankrupt in hope? We might, at least, have saved up one pole, an unexplored continent, an imaginative wilderness or two for them. But even the Sahara is cut up into departments and labelled; the desert of Gobi has got into politics.

These are but conspicuous illustrations of a universal fact, taken because their subject-matter is very familiar. But the same thing is true all round. Take Astronomy instead of Geography. What is the fact there? That the very stars, "the stars everlasting," are numbered. There are said to be three hundred millions of them; not so very many, if you think; only one star for every five human beings now living; a star for the average family. And not only counted, but classed; the very temperature of each class approximately known; its age, its temper, its colour; the proper motion of all conspicuous stars measured, in miles per second; the drift of whole flocks and herds of the heavenly host more than suspected. Charted, counted, classified, analysed. We have even used up the stars.

Or take a branch of biology: that part of it which has to do with birds. They, too, are practically charted, counted, bedecked with queer Greek-Latin names. There are, we are told, about 8,000 of them; and it is fairly certain that, while a few more species may be found, the total will never reach ten thousand species. The birds, too, we have recklessly used up. So with the chemical elements; we are not likely to discover many more; a few, perhaps; even a new class or two, like the new-comer "argon" and family; but not many; a few new mixtures, perhaps, poisonous or explosive, or both; but even here we would seem to be near the end.

And this, according to a natural law, the law of inherent limitations. One may take two or three simple illustrations. There are, in every organic type, certain limitations; thus, by infinite pains, a man may come

to run a hundred yards in 9 3-5 seconds. It is practically certain that no man will ever run a hundred yards in seven seconds. The limit has been practically reached. So with our brother the horse. A racehorse, which represents countless generations of selection, first among the Arabs, and then in the West, can gallop a mile in about 90 seconds. Again, it is practically certain that no horse will ever gallop a mile in 60 seconds. So with our newest toy, the aeroplane; it is close to its limits already. Recently, a "birdman" flew from France to Russia without alighting. What will really be added, when he flies across the ocean, or round the world? And the upward limit is practically reached too; the rarity of the air settles that.

So in our sciences; you can go a certain distance very easily; a farther distance increasingly less easily; a farther distance only at prohibitive cost, or not at all. Then the dead wall; we come to a stand-still. Where can one find any hope, in this disheartening difficulty? Nowhere in the world,—except in Theosophy.

And here, the clue to lead us from the labyrinth is exceedingly simple; we have implied it already, in speaking of religion. The clue is growth, development, growth of consciousness. Our biologists have traced for us an upward curve of growth, beginning in the lowliest protoplasm and rising through invertebrate and vertebrate ancestors, by slow progression, up to man; and, logically, there is not the smallest reason for considering man, as we now know him, to be the necessary terminus, any more than the forms of the Eocene or the Cretaceous periods were necessary terminals. Given, then, a curve of growing life, of expanding consciousness, reaching onward and upward indefinitely—and there is no conceivable reason why it should not go on indefinitely—is it logical to fix on the particular point of the line at which we now chance to be, and to take the consciousness of that point as the ultimate measure of truth, the measure of all things?

Because of the law of inherent limitations, it may be true,—it appears to be indisputably true—that we have practically reached the limits of what our particular type of mind (the mind of the "natural man") can find out above the universe, whether it be a question of humming-birds or of stellar systems; but is that a reason to give up hope? How about the growth, in consciousness, in the power to know, from the "natural" to the "spiritual" man? How about the whole splendid gamut of new revelation implied by the consciousness of the "fullgrown man," compared with whom we are as "little children,"—if indeed we be already born? Rightly understood, then, Theosophy shows us how we may turn the flank of our limitations, and go forward boldly into the territory of the Unknown—to us, but not, it may be, to those who are already "full-grown."

The microscope has about reached its limit; so has the telescope; so has the mind of the natural man. With that instrument, there is not much more to be done. But, just as the spectroscope gave the telescope a new lease of life, so will the first unfolding powers of the spiritual man give a new lease of life to the consciousness, the power to know, now locked up and hemmed in, in the natural man. This is a strictly logical deduction from the universally accepted facts of biological science. And biological science has records of quite similar happenings: the extension of consciousness, for example, brought about, when the water-dwellers came forth upon dry land; or the extension of consciousness, even now, when the butterfly comes forth from the chrysalis.

Here also, therefore, there is urgent need of Theosophy—more urgent need than there was even forty years ago, in the first year of The Theosophical Society. But Religion and Science, splendid and vital as these are, do not cover the whole of life. There is Art also. And Art, it seems, is, at certain points, in direst need, since it is forgetting how to speak its own language with sanity; forgetting even to what end it exists.

Count Tolstoi had his qualities; he had his defects. These latter, perhaps, very conspicuously; so that one may, if so disposed, call him a cantankerous old curmudgeon, with the soul of an anarchist and the tongue of a virago. Yet we owe him withal one immeasurable debt, for his fine phrase "contagion of consciousness." In one sense, all our human life exists for that: for the sharing of our consciousness, one with another. And, to bring about this shared consciousness, there are many means. Speech is one of them. War, rightly understood, is another; for is it not the "ultimate argument", as the old proverb had it; the final way by which one nation can hammer certain truths into the consciousness of another nation?

Art is another means, and a wonderful one. By art, in one or another form, we can transfer, to the consciousness of another, shades and depths of our own consciousness, which elude articulate speech and the forms of logic. The Chinese have a fine saying: "Music is the language in which man talks to the Gods;" the Gods having, perhaps, first talked, in the same high language, to man. Art, then, in the finest sense, would be a means of transferring, to another, our consciousness of divine things, our divine consciousness, whatever there is in us of the consciousness of the spiritual man, the man "fullgrown." Is this not the secret of Egyptian temples, of the Acropolis, of all beautiful cathedrals: that they convey to us the consciousness which their builders had, of "the house not made with hands, eternal in the heavens"? Is not this the secret of the Zeus, the Athene, of Phidias: that they speak to us of the God in man?

If this be the meaning of worthy art, then we see at once why in painting, the medieval Virgins and Christs of Italy are still the very highest expression of Art: they tell us more about divinity, about the Divine Man, made perfect through sacrifice. And in the same way there is often more real "Art" in the divine sense, in some "old-fashioned" hymn-tune, than in the latest masterpiece, which tells us of matchless skill in the use of means—to express moods of consciousness that are often low, morbid, discreditable. It is possible to make the orchestra sing and moan and scream, and yet express nothing but the corruption of degeneracy. It is Art of a kind, since it transfers consciousness; but what do we gain, if that consciousness be bestial, demoniac?

So with some of the modern oddities in painting and sculpture. They wholly miss their mark, because they forget their fundamental law: that Art is a language; and that you can only speak to another in a language that other knows and understands. What does it profit me, if someone relates to me high secrets in ancient Chaldean, which I do not understand? There must be a common language; the substance of our common consciousness, as Phidias was able to use it, or Raphael, or Botticelli: human bodies, human faces, yet telling divine secrets.

So that these modern contortions, whatever they may be, are not Art, any more than Volapük and Esperanto are living speech. Is it worth while to make a Volapük in paint, in order merely to express the banality and cheapness of a commonplace consciousness? These men seek new modes of expression. Let them seek, instead, new realms of consciousness; and not the psychic eddies or gutters of consciousness, but, leaving all these behind, let them rise to the true consciousness of the spiritual man, and, using the contents of our hearts and minds for their material, let them try to express that. Then we shall have an Art full of unbounded promise. Then we shall see that, in the realm of Art also, as in Science and Religion, even a little Theosophy will "undo the heavy burdens, and let the oppressed go free."

Yet it may be said, and with much justice, that the ordinary man or woman has no very great interest in either art or science; not very much interest even in religion. And this, not so much from indifference or carelessness, though there is much of these, but because the imperative tasks of hour by hour make it out of the question to go far afield for general or abstract interests. Must Theosophy limit itself to inspiring and illumining the votaries of art and science and religion, while leaving the ordinary man and woman to their heavy tasks, to their drab and uninviting fate?

On the contrary: Theosophy has as much for these as for the others. More, perhaps; for, while those who follow after art or science are seeking an approach to life and to reality, the man or woman honestly at work

is in the midst of life, in the midst of reality already. What they seek, he or she has found.—But the pity is, that both he and she are so blind about it.

Theosophy, then, can do this for him or her: can turn the drab of humdrum existences into the light and splendor of the Great Adventure; can strip off the blinding bandages from their eyes, and show them the magnificent mountain-peaks up whose first declivities they are already stumbling.

For we are blind, extraordinarily blind; and most so, perhaps, where the simplest things, the very rudiments, are concerned. Here is a little story, an incident which took place quite close to us a few days ago. There was a question of "preparedness," of the instruction of the young fellows in the universities in the elements of manliness, the first principles of the worthy soldier. And, it may be said, in parenthesis, so long as "preparedness" is based on our supposed self-interest alone, and not on sacrifice, so long will "preparedness" be a sham, and, in its result, hardly less dangerous than frank cowardice. But to come back: it happened that the boys of one of the universities near to us, tinged with cheap radicalism, felt it incumbent on them to protest against "preparedness;" against even the rudiments of soldierly valour being imparted to them, along with their courses in the sciences and the arts. "If you set us to soldiering, we shall have to learn Obedience; and we didn't come to college, in order to learn Obedience!"

Unfortunately, most unfortunately, no. They do not go to college to learn Obedience, nor, being there, do they learn it. Anything but that. But think of the blindness of it all. In perfect strictness, you can no more not obey than you can abstain from breathing, and continue to live. You have the choice of which law you will obey; just as you have the choice of what kind of air you will breathe, fresh or foul. If you are courageously and persistently toiling up a mountain—persistently as well as courageously, for courage amounts to very little, without persistence—then you are obeying one law; if you are rolling down a decline that ends in a precipice, if you are slipping into the crevasse of a glacier, you are obeying another law; but you are obeying, in each case, and at every instant. This is a universe in which it is impossible, at any instant, in any corner of it, not to obey. Exactly as you cannot escape from the necessity of breathing,—though you may breathe clean air or foul, according to your choice.

And let us push the simile further; let us push it to its limit. It is an ugly one, yet the more salutary, perhaps, for that. Establish your-

self in a room, big and commodious, if you like; then have it made air-tight; stop all the chinks of door and window and floor, and then continue simply to breathe, in the most commonplace, everyday fashion. What will be the result?

The room will be your coffin, as surely as if you were buried alive; you will be suffocated, choked to death, poisoned by the deadly gases given forth by your own lungs. And even then, you will not have escaped from obedience to law, not for an instant, any more than you can escape from death. In just the same way, if any one of us were immured in his own self-will, with no chinks of sanative obedience, he would as infallibly die, morally, spiritually, everlastingly, poisoned once more by the evil emanations of his egotism. But the benevolent Law makes chinks for us; pain and separation and sorrow, and great Death himself, tear away the caulking of our egotism and let in a little of the pure air of the Eternal.

Therefore we never, for the fraction of a second, cease to obey, whether bodily law or spiritual law; the question is, which law, which Master. We have not the choice whether we shall obey or not obey. But we have the choice whom we shall obey, God or Satan; the Divine will or our own. And what comes of obeying our own wills to the end, has been sufficiently indicated by our little parable—which conveys the literal truth.

It is, it would seem, undeniable, that the whole of what is called the "labour question" turns on this very matter of Obedience. The prophets of "the emancipation of labour," as they call it, talk about economic conditions, economic stringencies, economic necessities, and declare that the motive of "labour troubles" lies in these. But that is mere rhetoric and make-believe. Never in all history, never in any corner of the earth, were the economic rewards of even the commonest, least skilled labour so great,—so excessive, in view of the kind of service given,—than they are, here and now. If you wish to demonstrate this, take the account of the sums spent by the American nation on three or four things: the cheaper alcoholic drinks, tobacco, moving-pictures, baseball; not one, in the strict sense, an "economic necessity." Nor will it be seriously maintained that the moving-picture shows are patronized solely by "captains of industry," by "brutal capitalists."

No; let us clear our minds of cant. The shoe really pinches in the matter of Obedience. Economic necessity has almost nothing to do with the "labour question." It is with the worker exactly as it with the raw, vain collegian: "We do not come to the factories to learn Obedience!"

Once again, most unfortunately, no. But go back again to our parable. A man, a woman, a child—and this too is vital, since we seem determined to turn all our children into anarchists—, must obey, whether it be divine law, or self-will. And the action of self-will is curiously like the action of a drug, or like the action of alcohol. For it has been noted that even a little alcohol impairs a man's effectiveness, so that he will add a row of figures more slowly and less accurately, draw a plan less correctly, do any task measurably less perfectly; and, at the same time, under the delusion of the drug, feel that he is doing better; believe sincerely that his work is better, his mind more powerful, more alert.

It is exactly the same with us, when we indulge in the drug of self-love, self-will; in exactly the measure in which we bind and fetter ourselves, we feel freer, we delude ourselves into thinking that we are freer. If we surrender to laziness, sensuality, the self-assertion of vanity, we become, in each case, weaker; we are enslaved, bound to a repetition of the same vice, just as with drugs and alcohol. "Habit-forming drugs," as they are called, are the exact type—the correspondent, on the chemical plane—of the psychic drugs. The man who yields to vanity once, or to laziness, or to sensuality, is the more prone, the more inclined, to yield a second and a third time. And the curious thing, the infinitely tragical thing, is, that, in the very act of yielding, he feels that he is performing an action of free-will; he thinks he is asserting his liberty; he feels that he is a fine fellow, dashing, sportful, admirable. He (—or she; for the masculine half of humanity has no monopoly here;) has, indeed, the advantage of the grosser, and therefore the more easily detected, vices.

What we do, therefore, we who are pluming ourselves on our fine, abounding liberty, our freedom of will, is, to create a swarm of elementals around us, and then sit down in the midst of them and serve them slavishly; meantime bragging that we are free. An "elemental", be it said in parenthesis, for whoever is unfamiliar with the word, is the psychic pull which leads us to do again an action we have done; psychic "force of habit," just as the first cocktail asks for a second and a third, till the asserter of free-will is comatose.

And, if we could use them rightly, our schools, our universities, our factories, our places of obedience generally, would give us ceaseless opportunities to get the better of our self-created swarms of elementals. Every conquest of laziness, of self-assertive vanity, of self-indulgence—in a word, every obedience to divine law—weakens them; takes from them a certain modicum of immortal force (which we have put into them) and builds it into the higher nature, the body of the everlasting man. So the doors of our factories might be doors of heaven, were it not for our infinite senility and conceit.

For there can be no more complete folly than to think that service, or servitude, or absolute slavery, can hinder us, for an instant, from obeying the divine law, and thus going forward in spiritual freedom and power. Take the bodily equivalent: take the case of a man, mutilated and broken, laid on a hospital-bed, so helpless that he cannot even move a finger, an eyelid. Has he therefore ceased to obey the law of gravity? Not in the least; but for gravity, the coverlet would fly off him, and broken and bruised though he be, he would be bumping against the ceiling. He is, in reality, obeying completely, and profiting, in every ounce of his body, by his obedience.

So with slavery. It is entirely possible for a slave, beaten, maltreated, checked and fettered, to be spiritually free to the finger-tips, and to grow in splendid spiritual stature, even while the chains are upon him. Half-a-dozen of the fundamental documents of spiritual freedom and life, half-a-dozen books of the New Testament, are the work of a man who, at that very time, was a prisoner, in chains. "I, Paul have written it with mine own hand . . . " and the hand had an iron bracelet on it. So, too, with that other magnificent slave and freeman, the Stoic, Epictetus. No one more free, unless it be that other Stoic, the Emperor Marcus Aurelius, whom even supreme sovereignty could not fetter.

So, as soon as they wish, our "wage-slaves," even our collegians, can strip off the bandage that blinds them, and see, with magnificent surprise and delight, the sunlit spaces of the Great Adventure opening up before them, beyond and through the very walls of what they ignorantly thought were class-rooms and factories, but which are, in very deed, the great halls of everlasting Life.

FRAGMENTS

"NO sorrow or burden is beyond our strength so long as we keep our sense of values. Without that, however, even the most trifling contradictions become unbearable, and rust or corrode our lives. When we remember who we are, why we came here, and to whose service our lives are consecrated, each smallest event falls naturally into its proper sequence, and we adjust ourselves with slight difficulty to its hardships, or, better still, embrace them cordially. Let us keep poised and recollected. The rewards are great; for to lead a life of coherent consciousness is really to live, and always brings us peace."

"Our errors, when laid on the altar, are burnt up with the sacrifice."

The world is beautiful and life is beautiful, but we must use them as a pathway to the stars. Can we not trust the Power that guides us to lead us on and up to ever better and more satisfying things? The Master will not rob us! Rather are the marvel and loveliness of this outer shell of things but a reflection of that other world, within, above it, which is our eternal heritage, and to which He will bring us if we trust His leading.

CAVÉ.

THE SPIRITUAL ELEMENT IN XXth CENTURY POETRY

THERE has recently been compiled by Mr. Bridges, Poet Laureate, an Anthology in English and French, to illustrate man's spiritual nature, and to indicate the course of its unfoldment in human history. The actual proportion of French in the volume is one fifteenth, and, as many of the selections are from the philosophers, it means that the proportion of French poetry is very small indeed. Mr. Bridges is a scholar and a man of culture, and his distribution of emphasis would be generally approved; it represents a truism of criticism that France is the land of lucid prose, and that French poetry, in comparison with English, is practically negligible. England's production in the field of poetry is the richest in the modern world. Among the nations that have risen since the Fall of Ancient Rome, Dante alone outsoars the English summits. One lofty peak, however, does not constitute a mountain range; England is a veritable mountain system of poetry. Indeed it is doubtful whether England's supremacy should be limited—save as we feel the obligations of modesty—to the modern world. Is it certain that the three tragic dramatists of Greece and her one great writer of comedy are together an equivalent of Shakespeare with his many faceted mind? While France has certain writers of graceful verse, she has no Wordsworth, no Shelley, no Browning, nothing to suggest Milton's "sound symphonious of ten thousand harps"; with all her grace, France can offer nothing that satisfies our requirements in rhythm and poetic diction—requirements to which our minds have been trained by such lines as:

> This my hand will rather
> The multitudinous seas incarnadine,
> Making the green—one red.

Yet, as if to shake our confidence in truisms, there comes to mind that other commonplace of criticism, in paradoxical antithesis with our former statement. France, the land of lucid prose, has a veritable genius for expression. This gift of expression constitutes her arbiter and autocrat in the world of art. Some of the English poets who are eminent artists, notably Swinburne, have gone to France, not only for models and for inspiration, but with the ambition (it seems perverted) to write verse *in French.*

A paradox is often the only way possible of stating and of apprehending truth. If we will try, not to explain away this paradox, but to understand why it must exist, we may gain much illumination.

Let us start our process of understanding by considering attentively an incident within every one's experience—the method by which a very plain woman can make herself shine with *reflected* beauty and create in observers an impression that she is (temporarily) exceedingly beautiful. Though she is plain, she is a connoisseur of beauty, and knows its power and charm. Her long and minute observation of beauty has made her a skilful borrower. She knows how to dispose textures, colours, flowers, and laces about and around her and how to combine lights of different qualities. She knows the spot at which to place herself as a screen upon which rays from these accessories will fall. The subtle rays that she reflects are genuinely beautiful. How could they be other, when they proceed from lovely fabrics and flowers. But their genuineness is inherent in the fabrics themselves, not in the woman. The beauty with which for a short time she shines is a beauty she does not radiate but reflects. Her friends are not deceived. They know that if they see her on the street at midday, she will appear in her own native plainness. Perhaps the searching glare of the midday sun would bring to their attention the fresh blood in the cheeks of some undeveloped girl whom they had barely noticed on the preceding afternoon—a freshness of good blood that speaks much for the future and promises a beauty that is not borrowed from accessories, but proceeds from within—a thing of bone and blood and sinews.

Does literature show any analogy to this common experience—beauty that is reflected, and beauty that is self-enkindled and radiated?

Winter's Tale is almost the last thing Shakespeare wrote. It depends so largely upon native charm and so little on simulated graces as to be practically unstageable,—save infrequently, when in the course of the generations rare gifts like Mary Anderson's are showered upon us. An eminent English actress who was able to make this play a success, Lady Martin, has left a volume of reminiscences. Her comments will bring back to our minds the great power of the play. Lady Martin is commenting upon the statue scene; she writes: "Towards the close of the strain the head slowly turned, the 'full eyes' moved, and at the last note rested on Leontes. This movement, together with the expression of the face, transfigured, as we may have imagined it to have been, by years of sorrow and devout meditation,—speechless, yet saying things unutterable,—always produced a startling, magnetic effect upon all,—the audience upon the stage as well as in front of it. [The audience rose to its feet, she explains.] After the burst of amazement had hushed down, at a sign from Paulina the solemn sweet strain recommenced. The arm and hand were gently lifted from the pedestal, then, rhythmically following the music, the figure descended the steps that led up to the dais, and, advancing slowly, paused at a short distance from Leontes. I can never forget Macready at this point. At first he stood speechless, as if turned to stone; his face with an awestruck look upon it. Could this, the very counterpart of his

queen, be a wondrous piece of mechanism? Could art so mock life? He had seen her laid out as dead, he had seen the funeral obsequies performed over her, with her dear son beside her. Tremblingly he advanced, and touched gently the hand held out to him. Then what a cry came with, 'O! she's warm!' His passionate joy at finding Hermione really alive seemed beyond control. Now he was prostrate at her feet, then enfolding her in his arms. The whole change was so sudden, so overwhelming, that I suppose I cried out hysterically, for Macready whispered to me, 'Don't be frightened, child! don't be frightened, control yourself!' All this went on during a tumult of applause that sounded like a storm of hail."

Certainly the play is wonderfully beautiful. It shows us the resurrection of a royal personality whom injustice had killed. Nay more than that. Physical death was a slight ill compared with the Queen's heartbreak over the ebbing away of her husband's love. Hermione, Mr. William Winter thinks, is a type of the celestial nature, "Infinite love, infinite charity, infinite patience." She returns after sixteen years of seclusion to renew her blessings. The long seclusion was not necessary to overcome any resentment in herself, because in heartbreak there is no resentment. It took Leontes sixteen years to awake to the enormity of his crime and to begin his repentance. There is something familiar in this beautiful work, as I brood over it intent to draw from it its last crumb of pleasure. As I brood, I seem to pass back from repercussion to repercussion, from echo to echo, until, at last, the colours grow more vivid, the personalities more commanding, and the voices like those of childhood—I seem to have passed from an echo to the original voice, from a reflection to a burning centre of beauty.

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Mary stood without at the sepulchre weeping: and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."

How could *Winter's Tale,* the mellow work of Shakespeare's maturity, not be beautiful when it reflects the dawn of the Easter morning in the garden? How could Hermione be other than an ideal

Queen when she reflects the majesty of the King of Kings? How could she do other than love infinitely when the Sacred Heart of Jesus pulsates its life through her heart?

Any piece of French literature will seem a daisy to a rose, after *Winter's Tale*. But, nothing venture, nothing prove. The following extract is from a 12th century masterpiece—a tiny drop of dew caught in the fringe of a bluet. It is like introducing a girl after a cultivated women of maturity has delighted us by her charm:

"Aucassin was cast into prison as ye have heard tell, and Nicolete, of her part, was in the chamber. Now it was summer time, the month of May, when days are warm, and long, and clear, and the night still and serene. Nicolete lay one night on her bed, and saw the moon shine clear through a window, yea, and heard the nightingale sing in the garden, so she minded her of Aucassin her lover whom she loved so well. Now she knew that the old woman slept who held her company. Then she arose, and clad her in a mantle of silk she had by her, very goodly, and took napkins, and sheets of the bed, and knotted one to the other, and made therewith a cord as long as she might, so knitted it to a pillar in the window, and let herself slip down into the garden, then caught up her raiment in both hands, behind and before, and kilted up her kirtle, because of the dew that she saw lying deep on the grass and so went her way down through the garden.

"Her locks were yellow and curled, her eyes blue and smiling, her face featly fashioned, the nose high and fairly set, the lips more red than cherry or rose in time of summer, her teeth white and small; so slim was she in the waist that your two hands might have clipped her, and the daisy flowers that brake beneath her as she went tip-toe, and that bent above her instep, seemed black against her feet, so white was the maiden."

I wonder how many people of English descent would treat that old French Romance in a manner different from Mr. Bridges. It is not included in the Anthology. Would we not, at this very moment, feel a movement of surprise if it were suggested that *Aucassin and Nicolete* throws a flood of light upon the subject of man's spiritual nature? Where in the romance, we query, are those ethical considerations which constitute the spiritual element of literature? How mistaken a conception of spirit and spirituality! How very narrow! French criticism gives a more comprehensive meaning to the words and to the reality behind the words; it includes beauty, in the domain of the spiritual, in addition to lofty metaphysical speculations and ethical codes. To the French mind the "spiritual" is a trinity, analogous, on a lower plane, to the Trinity of Theology. Truth, Beauty and Piety, (the Platonic three of Good, Beautiful and True) are three forms of Spirit. Just as, on the higher plane, "the Father is God, the Son is God, and the Holy Ghost is God", so, on the lower plane of man's life and activities, Truth is spiritual, Beauty is spiritual, and Piety is spiritual. Further, as in Theology, one does not "confound the Persons, nor divide the substance", so the lucid

French intelligence does not blur away the distinctive traits of these three forms of the Spirit, and yet it recognises the consubstantiality of Beauty with Truth and with Piety.

The consubstantiality of beauty with truth and piety! That is a difficult clause in the creed for us, Anglo-Saxons. We might import Grecian urns by the thousand from Messrs. John Keats & Co., placing them on our stairways, in our gardens, and on our very bed posts. Notwithstanding such architectural incrustations upon the flat surface of life, we would continue our belief in the consubstantiality of beauty with evil. Milton is the most striking example of that perverse belief. The first two books of *Paradise Lost* are his best writing because in them he was picturing Hell and Satan, and in so doing could give *toute bride* to the sense of beauty, which, in other places than that source and home of beauty, he must, Puritanwise, restrain. Notwithstanding scholarship and culture, Milton remained Puritan. It is the Puritan perversity in regard to beauty that drives men like Swinburne and Arthur Symons, to shake their fists, with righteous indignation, though with juvenile vituperation, in the face of the Puritan wraith, "the pale Galilean" and to seek in France a clearer understanding of art. Men of this class, however, very often fail to incorporate the complete creed of France, and in their failure, they degrade and prostitute beauty to their own self-indulgence until it becomes diseased and festered. But the average man regards with suspicion the creed of France. How many of us have not been scandalized, when, at the end of what seems a very wise paragraph, Edmund Burke concludes to this effect: that in France, vice, in losing all its grossness, loses half its evil? Yet Burke has never been considered either neurotic or erotic. Is not grossness part of the hideousness of vice, repelling just as the beauty of holiness attracts? The inability of the Anglo-Saxon mind to recognize the holiness and spirituality of beauty as France does, may be a Teutonic element that persisted in spite of the beneficent influences that began to work in the year 1066. Whatever the element is, it found satisfaction for itself in England, when it got its head, precisely as the Teutonic nature finds satisfaction to-day at Rheims and elsewhere.

How has France achieved this orthodoxy in her literary and artistic creed? France has gained the truth by first living the life, has "learned the doctrine" by doing the will. We can think of France, England and other nations as viewing life and taking stock of their opportunities. Earth very obviously lay before them. Beyond the earth burn the stars, and England's praiseworthy aspiration soared upwards to those blue dominions. But, *ad astra per aspera:* the way to Heaven is straight, narrow, and steep. Dante, too, proposed to climb the Heavens,

a salire alle stelle,

but he went, first, below earth, into Hell, and then toiled painfully up the Purgatorial Mount, before reaching the stars. Between earth and sky

there is the land of clouds. It is there the English poets, have, with very few exceptions, taken up their abode. The wings of their aspiration have flagged after bearing them thither. The cloud country is a land of wondrous beauty—a flush of rose on peaks divine,—cloud capp'd turrets, gorgeous palaces, solemn temples! But it is altogether a beauty of reflection, starlight and sunlight thrown back from vapours that pile themselves in fantastic forms—a fleeting existence—an insubstantial pageant that leaves not a rack behind. One must so regard the best in English poetry, if one judges it in regard to real immortality rather than literary immortality. Only that can last forever which partakes of the essence of soul. The Soul is of the heavenly realm, not of cloudland.

France, on the other hand, looked upon the common earth that lay so obviously before her. The Psalmist's words rang in her ears—"the earth is the Lord's and the fulness thereof." She remembered what an old master * of the Palace School had written in a comment upon the Gospels: "It is not unthinkable space that separates Heaven and earth, but the condition of a man's own heart. Earth is the vestibule of Heaven." The way to Heaven is long? Yes! But all the way to Heaven is Heaven! France would not accept the condition of the perpetual rebellion of one province against its King. France, the eldest daughter of the Church, consciously and deliberately refused to fly toward a Heaven between which the clouds intervene. As a daughter come of age, not a babe, she undertook to win back for her Father King His lost province, earth—to restore it to its true allegiance, to plant Heaven's banners there, to make Heaven's law its law, respected, obeyed, loved. We can imagine France saying to herself one *matin de Noël* words like these:

A little Boy of heavenly birth,
But far from home to-day,
Comes down to find His ball, the Earth,
That Sin has cast away.
O comrades, let us one and all,
Join in to get Him back His ball.

That stupendous task (from the view point of earth) is the divine mission of France. In fulfilling her task of redemption and reclamation, she brings to our attention some of the old beauty of Heaven that still radiates from earth. French poetry and literature is truly an art of expression, for the word *express* means "squeeze out." France accepted spirituality as "the basis and foundation of human life." * The French decided to live in "the innermost depths of their souls and to manifest this inner life exteriorly in every detail of their daily actions." England took an opposite course, regarding spirituality as the "apex or final attain-

* John Scotus Erigena.

ment"* of life. It cannot but follow that French literature has a genuineness that is lacking in English. Whatever French poetry there is, has been lived, and exudes through to the surface of life. England has stretched upward to an ideal outside of herself, of which she knows nothing by actual experience. She produces a literature of hearsay or of vague, ill-defined speculation.

What is true of French and English literature in the past holds also of contemporary literature. The stream of English inspiration flows with no indication of diminution. It flows in broadest and deepest channel in the works of Mr. Noyes. It flows also through the Poet Laureate, and through a man of so much promise, if of small achievement, as Rupert Brooke. Much as I admire and revere Péguy, whose death at the Marne has deepened his power over his countrymen, and their affection, I know none of his verses which satisfy in rhythm and poetic diction as does Mr. Noyes.

> The Heart of the woods, I hear it, beating, beating afar,
> In the glamour and gloom of the night, in the light of the rosy star,
> In the cold sweet voice of the bird, in the throb of the flower-soft sea! . . .
> For the Heart of the woods is the Heart of the world and the Heart of Eternity,
> Ay, and the burning passionate Heart of the heart in you and me.

How true to the best English tradition is Brooke:

> If I should die, think only this of me:
> That there's some corner of a foreign field
> That is forever England. There shall be
> In that rich earth a richer dust conceal'd;
> A dust whom England bore, shaped, made aware,
> Gave, once, her flowers to love, her ways to roam;
> A body of England's, breathing English air,
> Washed by the rivers, blest by suns of home.
>
> And think, this heart, all evil shed away,
> A pulse in the eternal mind, no less
> Gives somewhere back the thoughts by England given;
> Her sights and sounds; dreams happy as her day;
> And laughter, learnt of friends; and gentleness
> In hearts at peace, under an English heaven.

What an *Ars Poetica* that slight sonnet is! It shows how in literature, as in life, one's ancestors stand coöperative if one maintains their standards. It is not the mere content of Brooke's sonnet that brings tears—it is Thyrsis and Adonaïs and Lycidas vibrating in unison and

* These alternatives are set forth by Mr. Bridges in the Preface of his *Anthology*.

re-enforcing the sonnet with their own tones. The sonnet is true to English spiritual tradition also, the vague aspiration, the pantheistic speculation, as we are familiar with them in Wordsworth and Shelley and others.

Though France, as usual, falls far short of contemporary English poets in their traditional charm of diction, she reaches a spiritual certitude beside which the English poets are school boys. Indeed she is somewhat abrupt with those vague speculations we are accustomed so dearly to esteem—she spues them out of her mouth.

L'Illustration for Christmas, 1915, published a romance which is the narrative of a spiritual adventure—the career of Ernest Psichari, grandson of Renan, the great dilletante. Psichari starts with his grandfather's position, the materialism and dilletantism which were prevalent after the Prussian triumph of 1870. Then the great thirst rises in his soul, a thirst that will not be quenched by cloud vapour, but demands living water of life. This is how Psichari describes his attitude toward the cloud consolations of the English:

"Le plus beau des poèmes n'étanchera pas la soif immense de cette âme. Nulle musique n'endormira plus ce malade, que la misère du monde a circonvenu. Il lui faut le pain de la substantielle réalité, afin que ces mirages dont il meurt, s'évanouissent,—et non pas les douces rêveries du coeur mais le vol sévère de l'esprit tendu vers la possession éternelle. Il vomit, ce violent, les consolations d'un soir religieux, car il n'est pas de consolation hors de la clarté de midi et de l'étincelante certitude. Il maudit la paix du coeur car il n'est de paix que de la raison. Et toute illusion est du diable, mais toute réalité est de Dieu." May we not translate Psichari's phrase—"consolations d'un soir religieux" by *twilight religion,* suggesting by that epithet the pseudo religion that desires the enlargement and joy and hope which a new life brings, but that is unwilling to endure the labour pangs necessary thereto?

Suarez, like Psichari, a friend of Péguy, has written a study of Péguy since the latter's death. He writes: "Il était homme a mener sa grande affaire pour la vie et pour la mort avec Jésus directement." . . . "Il y avait en lui de ces vieux Français qui gardaient un contact direct avec Jésus-Christ."

I feel that both men found the spiritual certitude they demanded for themselves—a truth and beauty that can stand the searching glare of midday sun, the Master's hand, His eyes, His voice.

Milton said something to the effect that he who would write a great poem must himself be a great poem. France—and with her, her ally England, is now living great poetry. May we not expect that written verse will follow this period of experience?

C. C. Clark.

LETTERS TO FRIENDS

XX

DEAR FRIEND:

YES, I have a receipt for happiness—if you are willing to use it. Cease to regard yourself as an angel fallen from heaven. See yourself, instead, as a soul reprieved from hell.

It is truly wonderful what a difference our thought of ourselves makes in our view of the world.

I remember, years ago, one burning day in the desert, hearing the son of an Arab camel driver complain to his father of thirst. The answer he received piqued my curiosity. It was: "Art thou then less than the demon Thoth." I had never heard of the demon Thoth; and, being myself as hot and thirsty and weary as the lad who had complained, I wondered how the mere memory of a demon could have sufficed to have silenced his murmurings and sent him about his work with a grin upon his face. So I asked the driver to tell me the story. He looked at me with amazement—"for," said he, "it is of your own religion"—yet, seeing that my ignorance was genuine and my interest no less so, he told me the tale.

Long, long ago, Thoth had lived as a king among men and had loved a maid. But an enemy had stolen her love and her away from him, and hate had entered Thoth's heart, and he prayed to his gods for vengeance on his enemy and on her whom he had loved. But his gods turned their faces from him and the heavens were as brass to his prayers. His armies were defeated, and his enemy prospered and was proud. Then Thoth rent his garments, and covered his head, and gave himself up to bitterness of soul. Bitterly he complained to his gods; and nothing of his kingship would he touch because of his great pity for his own sorrow.

Then the heavens opened, and a voice spoke unto Thoth, as he lay weeping for himself within his tent: "Arise, and take thine own—lest, haply, thou lose it. For that is thine which the gods have given thee. But the love of this maid is not thine, but given to thine enemy."

As he heard these words Thoth rose and cursed his gods and all their gifts, and turned himself from them to the gods of darkness and of evil. To the gods of darkness and of evil he made a great vow that he would give his soul to them and to their service for a thousand thousand years, if they would listen to his prayer and give him vengeance. And the gods of darkness and of evil listened. With Thoth's armies they sent a host of demons, who breathed forth fire upon his enemy, and overthrew him, and slew him and the maid whom Thoth had loved. But in the hour when he beheld the head of his enemy, and of the maid whom he had loved, Thoth's face blackened, and he fell dead upon the ground.

Thus did Thoth come to hell and to the fulfilment of his vow. In hell Thoth dwelt, tending the flames of evil that consume the damned and that licked ceaselessly at his blackened face and flesh. His tongue was black with unslaked thirst. His heart was black with hate—with hate of hell and hate of heaven, of the gods of darkness and of the gods of light, and of the great Hidden One who holds the fate of gods and men beneath the shadow of his hand. But blacker than the flames had made his flesh, blacker than thirst had made his tongue, blacker than hate had made his heart,—pity for himself, and for himself alone, had made his soul. No other thing than his own misery could he feel, day or night, in all those thousand years he toiled within the burning depths of hell, scourging the damned along their fated way, and building ever hotter fires to consume their souls.

So the cycles turned and left him changeless, till, on a day, one passed him by such as Thoth had never seen. Freely he walked, as conquerors walk on earth, tall and white of flesh; and the flames died down before him, and the coolness of night winds swept from him as he moved. From his hands and feet and side, as spray from a shining fountain, red drops of moisture fell upon the burning sand. And in his eyes was pity—not for self.

As Thoth stood amazed and met those eyes, the blackness of his hate for all but self, and the deeper blackness of his pity for none but self, weighed suddenly upon him, so that he fell prone and could not rise. But from the feet of him who walked, one red drop, which the sands of hell could not absorb, rolled straight to Thoth's lips; and as it touched them, there rose, from his black soul within the depths of hell, a prayer of praise: "Oh, be Thou praised—Thou from whom the gods and men come forth—that there is one in whom hell hath no part."

When Thoth lifted up his eyes there was none that he could see. A silence reigned in hell, and its fires were dark. But soon from every side the gods of darkness came hurrying, driving the imps and demons to rekindle the flames. Upon Thoth's back they laid their scourges and thrust upon him with forked prongs, bidding him blow upon the embers and quicken them with his breath. But the more Thoth blew the colder grew the ashes,—for in his heart was gladness for the one who had no part in hell. Then did the other demons fall still more savagely upon him, and beat him worse than before, and bid him blow yet harder. But the more savagely they beat him, and the deeper the forked prongs entered his flesh, the more gladness rose in his heart that there was one whom they could not beat, and from whose pierced flesh healing flowed. So ever as he blew, the embers of hell's fires cooled before him, as though not breath but water were poured out upon them.

When they saw this the other demons took counsel together, and sent to the gods of darkness and of evil and told them thereof. And the gods of darkness and of evil summoned Thoth before them, and said to him: "Did ye not vow to give your soul to us and to serve us for a

thousand thousand years, if so be we gave you vengeance?" And Thoth answered: "It is so, lords." Then said they: "How is it, then, that ye kindle not our fires?" And Thoth answered: "I know not, lords. A while ago one passed me, walking, in whom hell hath no part. Since then my heart has been glad within me, and the fires do not burn." Then said the gods of darkness and of evil: "It is our enemy who hath done this thing, even as he hath taken others hence. But what are we to do with Thoth?" So the gods of darkness and of evil took counsel together as to what they should do with Thoth, whose heart was glad in hell and for whom the fires of hell would not burn. And when they had taken counsel together they made their will known unto Thoth: "Thy soul is ours, even as thou hast vowed, till the thousand thousand years be spent. But because of our enemy there is that in thy soul and in thy heart that hell cannot endure. Thou must get hence and stay hence so long as thou art as thou art, lest haply that which is in thee spread to others and a worse mischief befall us. Therefore thou shalt go back to earth, and there dwell as the poorest and least considered of men, until mayhap this gladness be spent from thy heart, and self-pity return into it, that ye may come again to hell and again kindle our fires." And Thoth answered: "Yea, lords."

So it was that Thoth was cast out from hell to dwell among men, no longer as a king but as the meanest and poorest of all, till the gladness might be gone from his heart or the thousand thousand years of his vow be sped.

The old Arab paused, and I waited in vain for him to continue. "Tell me the rest," I said. "The tale is told," he answered. "Yes, it is told," I replied, "as he who is given the key to the door is given the key to the room. But enter with me, lest I miss something of what lies there." "Can one see with another's eyes?" he said. "Naught is hidden."

So I fell to musing of Thoth, returned to earth from hell; of the gladness in his heart, and of how, day by day, beneath the blue sky of heaven,—with the airs of heaven on his face, with brooks of running water and the shade of trees, with the laughter of children and the love and labour of men, with the myriad mercies and blessing of God on every hand,—that gladness must have sung within him a ceaseless hymn of praise. I must have been speaking my thoughts aloud as they came to me, for the camel driver's quiet voice broke in upon them: "Was it thus that thy heart sang in the burden of the day? Were these thy thoughts?"

"Oh, but," I answered, in unthinking self-defence, "with the memory of hell before one, surely earth must be as paradise." "Hast thou, then, never been in hell?" he asked me; and I knew that I had spoken as a child.

"Tell me," I said, "where is Thoth now? Is he still on earth? Did self, will self, drive gladness from his heart before the thousand thousand years have passed? Will hell claim him once again?"

"Allah knows," he answered. "A thousand thousand years is long, and men's memories are short. God gives, and men forget the giver in his gifts."

I mused again. Only in self can we be in hell; only as self-pity drives out all other pity; only as self-love drives out all other love. On every side, at every step of our path through life, there is that which calls to us to love, and calls to us to pity. Why do we so seldom heed that call? Why do we so wrap ourselves around in self? Is it that we need fear, as well as love; and that we have not yet learned to fear ourselves? Perhaps Thoth had learned to fear himself. I did not want him to have to go again to hell. "But surely," I said, speaking my thought once more aloud, "he who, from the depths of hell, could give praise to God that there was one in whom hell had no part, would not lose the memory of that vision, the feeling of that drop of moisture on his lips, and sink all again in self because of the common trials that all men must endure. Surely Thoth would keep the gladness of his heart."

The camel driver gravely bowed his head. "Doubtless thou knowest. It is a tale of thy own faith. Yet—art thou then less than the demon Thoth?"

Tell me, friend, what answer do you make to that question of the Arab camel driver to his son—to me—and to you?

Faithfully yours,

JOHN GERARD.

The one misery of man is self-will, the one secret of blessedness is the conquest over our own wills. To yield them up to God is rest and peace. What disturbs us in this world is not "trouble," but our opposition to trouble. The true source of all that frets and irritates, and wears away our lives, is not in external things, but in the resistance of our wills to the will of God expressed by external things.—Alexander MacLaren.

THE HOLY SPIRIT

VII.

ANY attempt to unravel the teaching of the Gospels on the Spirit opens to the student an almost endless quest. So much is involved both of practical science and human psychology on one hand, and of a theory of human and cosmic evolution on the other, that only the merest outline of what has seemed more immediately important will receive treatment in the following sections. There are certain studies that seem to be centers around which other subjects radiate, and which act as the focus whenever search is made, or an explanation demanded that involves the essential principles of their existence. The fundamental unity of the spiritual world makes the treatment of any one of its aspects implicate and almost comprise all the others; and this is the more true as one deals less with mental concepts, and strives rather to grasp directly at the spiritual truth itself. The student may turn to almost countless books in all languages on the Spirit, and he will find that the clearer and simpler their scientific method and system appear to be, the less conclusive are their results and the fewer truths they appear to have achieved. He will gradually be forced to the conclusion that no one system will contain a subject that is itself a center of systems, so to speak; and he will only attempt to make his own that part of this mass of material which appeals most directly to him.

In turning to the Gospels as the source from which Paul himself got all that he knew or revealed on the Holy Spirit, we are forced, therefore, to consider only some few of the many phases there dealt with. Especially will it be the aim to make certain of the recorded words of the Master Jesus reveal a richer meaning than that commonly attributed to them by the cramped theology of an almost blind orthodoxy.

Two difficulties must be faced at the start. Jesus spoke always with a profound insight, and his words as handed down to us are only the impression left upon hearers who often failed to comprehend their real meaning, or the suggested or implied significance. Again the mystery cannot be revealed because of the inherent blindness or ignorance of its hearers; and in addition we should remember that tradition tells us that the real *Matthew* was "lost," that *Mark* and *Luke* are late versions, and that only parts of *John* remain of the original text. So that interpretation, dealing with a mystery, can have no other criterion but that of common sense plus the interpreter's own spiritual insight and his knowledge of spiritual law.

A second difficulty lies in our lack of historic perspective. We read Jesus' words in the light of modern thought and preconception. But

the intellectual setting of Jesus' day was very different from ours; a difference too little presented by a pulpit that seeks to find in the Old Testament texts applicable to present-day conditions rather than diversities of thought. The fact remains, however, that when the Master incarnated the idea of the Spirit had undergone a long development, and several hundred years before his coming there had arisen an expectation of a new and special revelation connected with the incarnation of a Messiah. Further, this revelation was to be about the Holy Spirit, and was to outstrip any revelation hitherto known to men. As all the Gospel accounts of the ministry of John the Baptist and of the Virgin Birth must be read in the light of this age-old religious tradition to be properly understood, and as further the development of Hebrew thought reveals clearly certain fundamental ideas held universally about the Spirit, we shall turn first to a consideration of this field.

The Old Testament contains no formulated doctrine of the Spirit. At some periods the Spirit played a prominent part in the national life, at other times it receded into the background. At first it is described as largely external, occasional, abnormal; but it became increasingly ethical and spiritual, inner and immanent as the Jews evolved out of their more barbarous period. We must remember that the Hebrews were a special, a chosen people. Descended from the ancient Egyptians the early Bible records are the vague recollections and traditions of the days of their lost glory, when initiate kings such as David and Solomon ruled the people, and when the latter built the temple "the pattern of all that he had by the Spirit" (*I Chron.* xxviii, esp. v. 12). But we must also take into account the cycle and age to which they belong. The whole tendency of morals, of religion, of thought was away from the spiritual and toward the material. In tracing, therefore, the use of the term Spirit throughout a book that embraces so wide an historical range, and includes writings from both illuminated and unilluminated men, we must take great care not to misread such a term. Thus we find that our subject becomes inextricably interwoven with the whole theory of a Trinity underlying manifested nature, as well as the more limited or definite treatment of one aspect of this manifestation—that is, of a trinity in man, and the necessity for the gift of a Spirit to each man before he can inherit the kingdom of Christ. This latter was the clear Pauline revelation as based on Christ's whole revelation; and contained the answer to many vague searchings and dim gropings on the part of the Hebrews in whom the idea had barely dawned as the result of prophetic influence.

There are two Hebrew words usually translated by the English words soul and spirit in the King James Bible, but interchangeably and with absolutely no conception of proper distinctions, nor any appreciation of what was going on in the Hebrew mind. These are *ruâh* (Greek, *πνεῦμα* Latin, *spiritus*), and *nephesh* (Greek, *ψυχή* Latin, *anima*). So long ago as 1516 Erasmus pointed out in defending his *Commentary* on the New Testament that the Holy Spirit is never denominated "God"

in the Bible; and modern critical scholarship has further discovered the inconsistency of any one translation of these words. Thus Hastings' *Bible Dictionary* sponsors Professor Kautzsch when he writes (Vol. V, p. 665, note) "It is, of course, a glaring error, but a deeply rooted one, to give to *nephesh,* in all these manifold senses, the one uniform rendering 'soul.'" But what key for correct interpretation has modern Biblical scholarship, when the doctrines about the Spirit are also vague, and when theological science ignores the plain statements of all religions and most clearly those of St. Paul? Thus the *Catholic Encyclopedia* says of Spirit, "In Theology, the uses of the word are various. In the New Testament, it signifies sometimes the soul of man (generally its highest part, e. g., 'the spirit is willing'), sometimes the supernatural action of God in man, sometimes the Holy Ghost ('the Spirit of Truth, Whom the world cannot receive'). The use of this term to signify the supernatural life of grace is the explanation of St. Paul's language about the spiritual and carnal man and his enumeration of the three elements, spirit, soul, and body, which gave occasion to the error of the Trichotomists." This complete misunderstanding and confusion, which begs the whole question, quite manifestly in the light of what St. Paul was really teaching, becomes still more intricately involved in the Old Testament. Catholic theologians seem unable to offer any adequate explanation, nor do they make very conclusive attempts to solve the problem.

Professor Kautzsch says, further, speaking of the "entirely false conception of *nephesh* ('soul') and its relation to *ruâh* ('spirit')" that "as long as the Divine breath is outside of man, it can never be called *nephesh* but only *ruâh* (more completely *ruâh hayyîm,* i. e., 'spirit or breath of life'). On the other hand, the breath or spirit of life which has entered a man's body and manifests its presence there may be called either *ruâh* or *nephesh.*" What the reason for this division of use, or for the distinction between them is, he does not know nor attempt to explain.

It is impossible for us to arrive at any definite conclusion either, but for a slightly different reason. Professor Kautzsch and modern Bible commentary and theology have little or no clues upon which to construct a theory. Madame Blavatsky, on the contrary, has left so many clues, demonstrating on the surface the importance and significance of this whole question of what the Bible, the Kabala, and the Talmud intend to convey or imply by their varying uses of these two words, that at least two years of specially directed study could alone attempt to comprehend it all. Each of these works had its own system and use of terms, each would have to be learned separately and compared before conclusions could be formulated. As a single instance, in Volume I of *The Secret Doctrine* (first edit., p 242, ff.) there is reproduced a diagram by Eliphas Lévi giving his understanding of the Kabala on this question. But H. P. B. says in the notes that he "has, whether purposely or otherwise, confused the numbers," and again, " . . . there are many such

strange and curious transformations to be found in the Kabalistic works —a convincing proof that its literature has become a sad jumble."

With this brief reminder for those who have the time to give to such study, we still can, however, establish certain things about exoteric Hebrew thought that bear directly on our subject. Thus, Young, in his *Analytical Concordance of the Bible,* points out that aside from a few special meanings, *ruâh* is translated 232 times as spirit, 90 times as wind, and 28 as breath. It is used in Aramaic also, to mean spirit eight times, wind twice, and mind once. Madame Blavatsky speaks of *ruâh* as corresponding with Buddhi or the spiritual soul. Young shows that *nephesh* is translated soul 428 times in the Bible, and calls it the "animal soul," Greek, ψυχή. *The Secret Doctrine* says (p. 242, note) "Nephesch is the 'breath of (animal) life' breathed into Adam, the man of dust; it is consequently the *Vital Spark,* the informing element," and again (p. 243, n.) "for nephesch is the 'breath of life' in man, as in beast or insect, of physical, material life, which has no spirituality in it." But aside from this technical use of these words, *nephesh* is obviously synonymous with our own constant rather careless use of the word soul to indicate the feelings or character or disposition of a man. The *Psalms* are full of such general phrases devoid of any special sense.

But for our purposes it is the development of the word *ruâh,* or rather the train of Hebrew thought back of this word, that is of chief interest. Reviewing the long sweep of this thought, some things seem fairly established. Thus hundreds of years before Paul wrote, the Hebrews had the conception of an all-pervading Spirit in nature, and also of a *special* manifestation of it in a prophet or godly man, never clearly characterized. In addition to this they had some idea of a relation between the Spirit of God and the Spirit of their nation. The Spirit of God was at first hardly more than an aspect of God; but in the later developments of the idea it became, not the simple equivalent of God, but intimately connected with certain conceptions of the "Angel of Jehovah" and of prophecy. Without attempting to enter into this subject with any degree of thoroughness, the contrast might be made by way of illustration with only two verses in Genesis, both employing this one word, *ruâh.* Thus in Chapter I, verse two, we find the "Spirit of God was brooding upon the face of the waters." Madame Blavatsky suggested in the *Glossary* under "Water,"—"Of course this is not water on the material plane, but in a figurative sense for the potential fluid contained in boundless space. This was symbolized in ancient Egypt by *Kneph,* the 'unrevealed' God, who was represented as the serpent—the emblem of eternity—encircling a *water*-urn, with his head hovering over the waters, which he incubates with his breath." Then follows a reference to our verse from Genesis; and under *Kneph,* she tells us—"by Eusebius he is identified with the *Logos;* and Jamblichus goes so far as almost to identify him with Brahmâ, since he says of him that 'this God is intellect itself; intellectually perceiving itself, and consecrating intellections to

itself, and *is to be worshipped in silence.'"* In the dawn of creation, then, when the day of cosmic awakening arrives, the Hebrews recognized this great spiritual principle, call it Brahmâ, or the Spirit of God, or the Logos, or, as John puts it, "In the beginning was the Word." This is a more or less universal conception of Spirit, as the basis or background of the cosmos; and from textual evidence the passage was probably written by a late priestly compiler of Hebrew traditions, about 440 B. C.

Turning to the sixth chapter, written clearly long before the compilations mentioned above, and representing the oldest elements of the Old Testament, we find in the first three verses a startlingly Pauline statement, which in the light of man's evolution as outlined by Madame Blavatsky in Volume II of *The Secret Doctrine,* is very significant. The verses read, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jehovah said, My Spirit shall not abide in man forever, for in their going astray they are flesh: therefore shall his days be an hundred and twenty years." Here we have, not a spiritual principle underlying all nature, but the definite idea of the Spirit in man, and a Spirit in antithesis to the flesh and the lusts thereof, as part of the whole that goes to make up a man. And we see man losing his natural heritage of the Spirit, "breathed' into him by God from the start, just because of these same lusts which Paul so clearly condemns as fatal to the life and growth of the Spirit.

The idea of the Spirit of God in the sphere of the individual life, especially the mental life, receives great amplification throughout parts of the Old Testament, but it has to be read in the light of the fuller and later revelation to be understood, for without this later clear idea of *a* Spirit in each man, the key to apparently conflicting statements is hardly discoverable. Like the chrismatic gifts of the Pauline epistles, we find the Spirit prophesying in and through man, interpreting dreams, begetting skill in ruling, prowess in war, a sense of definite guidance, even bodily strength. Though clearly not of the physical world, in every case it acted in the physical world for the sake of man, and always acted dynamically. But these manifestations were accorded only to special individuals at special times, to prophets, heroes, saints. The early tradition of a pristine state before the flood where the Spirit of God dwelt in every man was largely lost, being retained only by these religious teachers, who kept alive in the increasingly materialistic life of Israel the consciousness of the activity of the Divine Spirit, and the promise that every individual Israelite, though not a prophet, might become similarly conscious. Thus the desire of Moses (*Num.* xi, 29) "that all Jehovah's people were prophets, and that Jehovah would put his Spirit upon them" became more and more an ideal as the people fell away from the path of righteousness and obedience. Later still there emerges in the prophets a new and definite expectation of a future outpouring of spiritual life,

which was to surpass all earlier gifts both in fulness and in extent. The Spirit of God would breathe on a *dead* people, and they would live (cf. *supra* section VI, St. Paul's use of the term "dead" to mean "spiritually dead"). So Ezekiel, chapter xxxvii, says "The hand of Jehovah was upon me, and he brought me out in the Spirit of Jehovah, and set me down in the midst of the valley; and it was full of bones. . . . Then said he unto me, Prophesy unto the Spirit, prophesy, son of man, and say to the Spirit, Thus saith the Lord Jehovah: come from the four winds, O Spirit, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came unto them, and they lived, and stood up upon their feet, an exceeding great army. . . . And ye shall know that I am Jehovah, when I have opened your graves, and caused you to come up out of your graves, O my people. And I will put my Spirit in you and ye shall live. . . ." There is something striking between this Old Testament symbology of water and breath and wind with that of Oriental literature of all time. Take for instance the passage on page ten of the *Voice of the Silence,* " 'Tis only then thou canst become a 'Walker of the Sky,' who treads the winds above the waves, whose step touches not the waters,"—and the note says that "the body of the Yogî becomes as *one formed of the wind.*"

The prophetic foresight of a great outpouring of the Spirit would find its culminating point in the Messianic King, on whom the Spirit of Jehovah was to rest permanently as the spirit of wisdom and understanding, of counsel and might, of knowledge and holy fear (*Isaiah* xi). This culmination brought together, in fact, two marked tendencies of Hebrew thought,—one the ancient, simple traditions and allegories, always close to the heart of the people; and the other, the more metaphysical and philosophic speculations built up by leaders of Hebrew thought and by some of the prophets. The early traditions, containing recollections of bygone ages and of a bygone glory, kept alive the belief in so-called abnormal experiences, in the Sons of God walking on earth, in patriarchs who lived for hundreds of years, in teachers of Wisdom, and in personal human relations and communion with God. The Spirit was seen as actively and definitely interfering in and guiding the life of all men, a known power in their lives, their truest self. When the cycle turned, and the age of which these traditions deal had been left behind, and the race reached more nearly historic times, the Spirit became an unknown experience to the run of men, and all idea of its personal relationship with individuals seems to have disappeared. Instead, it became part of a system of abstract ideas about God, outside both God and man. Yet it was the fusing of these two main currents of strictly Hebrew thought that paved the way for the new Christian revelation of the Spirit, which is its most distinctive and essential feature. And the remarkable limitation of modern theology and modern thought about the Spirit is

that they have incorporated and amplified only the abstract, Jewish speculative side of their Spirit-doctrine, to the exclusion of practically all that Christ revealed both in himself and through his apostle Paul. The history of the causes and growth of this departure and misunderstanding will be attempted later.

The evidence so far considered shows that the idea of the Spirit was present in Hebrew thought in one or another form from the earliest historical times down to the end of the prophetic period. Although the literary prophets of the eighth and seventh centuries developed their own abstract theories and broke away from the circle which preserved the tradition, it still survived in popular religion. During the exile the new prophecy brought the idea of Spirit again prominently to the foreground, impregnated with the contribution of a need for strict moral self-discipline and with Messianic hopes. Thus after the exile the whole moral and intellectual life of man, as well as the creative activity of God, were brought within the range of the Hebrew conception, and as the hope of Messianic fulfilment grew to a passion, the idea of the Spirit became more habitual, normal, and rational. Yet at all times in the pre-Christian era it was felt and believed to be a transcending supernatural power, coming upon man from outside, utterly beyond his personal control, a power not himself, above and without himself.

With this growth came also a broader idea of the Spirit's action. It was no longer limited to the nation, but when it was conceived as regenerating the moral life and endowing men with knowledge and wisdom, the conditions for its universal operation were already present. It was this feature that Paul so strongly emphasized, and which brought him into conflict with the strict sectarian Judaizers.

VIII.

Jewish thought after the exile divided into two separate and distinct types. One grew up on the native soil of Palestine, centered about Jerusalem and temple worship, and culminated in Rabbinic legalism. This was the environment in which Christian thought originated; it was the direct line of development from Old Testament to New Testatment, and its record is found in the Apocryphal and Pseudepigraphic books, in the Targums and Talmuds, in Josephus, and in the first three Gospels. It includes the Wisdom literature, most of the Psalms, deutero-Isaiah, Chronicles, Ezra, Nehemiah, Daniel, and Zechariah ix-xiv. A marked characteristic of this period is the absence of any direct experiences labelled as of the Spirit, or any doctrine about it. The Talmud bewails the absence of five of Israel's treasures from the second temple: the heavenly fire, the ark of the covenant, urim and thummim, the holy oil, and the Holy Spirit.* Yet the

* Quoted from J. Lebreton, *Les Origines du Dogme de la Trinité*, p. 138.

period is not without significance, negative and positive. On the one hand it revealed the kind of life and doctrine that tended to quench the Spirit and personal knowledge of it; on the other hand the idea did survive the adverse conditions of the period (just as it has with us), and it passed through to New Testament times. For this period exemplifies how the dogmatic spirit can deny to the Spirit of God any place in religious experience while retaining in water-tight compartments an intellectual theory about it. The dogma was the Levitical law. But even so, legal dogmatism could not hold men's minds in complete bondage; unsilenced conscience within and catastrophes without produced dissatisfaction with the law (4 *Ezra* vii, 77, 139, viii, 35), and lifted men's eyes to visions of at least a better future. Hence arose the apocalyptic literature, which, to acquire authority and exercise any influence, had to seek incorporation under the ancient, sanctified names, and remain for the most part pseudonymous.

But though Palestinian Judaism was generally poor in recorded experiences of the Spirit, it is not devoid of them. Thus in the Messianic passages throughout is revealed a very special and deep insight into the revelation about to come; but nowhere is it explained as in Paul. Thus:

> "And in him dwell the Spirit of wisdom,
> And the Spirit which gives insight,
> And the Spirit of understanding and might,
> And the Spirit of those who had fallen asleep in righteousness."
> (*Enoch,* xlix, 3.)

Elsewhere:

> "And he shall give to the saints to eat from the tree of life,
> And the Spirit of holiness shall be on them."
> (*Test.* Levi, xviii, 11.)
>
> "And the heaven shall be opened unto him,
> To pour out the Spirit, (even) the blessing of the Holy Father,
> And he shall pour out the Spirit of grace upon you."
> (*Test.* Jud. xxiv, 2, 3.)
>
> "And through His Messiah, He shall make them to know His Holy Spirit."
> (*Zadok.* Fragm. ii, 10.)*

Other references could be multiplied, but the essential principles are here suggested. The period was one of abstraction, but also of personification. The spirit world was divided into two kingdoms, good and evil; yet the Holy Spirit was not placed among the angels, but stands on one side of God, above and apart from other spirits. "All other spirits are personified and hypostatised forms of

* Quoted in *The Holy Spirit,* by T. Rees, page 30.

the forces of nature, but the Spirit is the very power of God active upon the mind and moral nature of man," says Mr. Rees.

The other great division of post-exilic thought developed in the alien atmosphere of Alexandria, where the language and thought of Greece predominated, and where the Hebrew mind conformed to the powerful influence of Greek culture. There the Hellenistic mould was evolved which formed the bridge by which Christianity entered upon the intellectual heritage of the Gentile world. The literature of this great amalgamated Hebrew and Greek system includes the Greek translation of the Old Testament, the apocryphal books of Wisdom, *Tobit, 2* and *3 Maccabees,* the Greek *Ecclesiasticus,* and at least parts of the *Sibylline Oracles,* the *Letter of Aristeas, 2 Enoch,* and *4 Maccabees.* But its most important productions were the writings of Philo, an Alexandrian Jew who was a contemporary of Jesus Christ. His deliberate aim was to show the Jewish people that Gentile philosophy was a divine science because its ideas and those of Moses were essentially the same; and also to convince the educated Greek that Hebrew thought was not barbaric because it had anticipated by many centuries the ruling ideas of Greek speculation and metaphysics.

For present purposes a very brief and inadequate survey of the writings of Philo will be attempted, but the reader is urged to examine these works for himself. Philo has been completely and well translated in the Bohn library series by C. D. Yonge, though the book is hard to get outside of libraries.

Apart from *Wisdom* and Philo, reference to the Spirit is again almost entirely absent from Alexandrian literature,—and for the same reason as in Palestinian literature. They wrote to expound, to elaborate, to enforce the teaching of the law. But in the *Book of Wisdom* and in the writings of Philo the influence of Greek philosophy had liberated them from such a narrow outlook, and the idea and experience of the Spirit was therefore able again to assert itself. Even evidences of genuine spiritual experience are not wanting, and Philo knew and records his own deep stirrings of soul as actual experiences of the characteristic workings of the Spirit of God.

"Sometimes, having come empty (to his usual occupation of writing the doctrines of philosophy), I suddenly became full, ideas being invisibly showered upon me and planted from above, so that by a divine possession I was filled with enthusiasm, and was absolutely ignorant of the place, of those present, of myself, of what was said, of what was written; for I had a stream of interpretation, an enjoyment of light, a most keen-sighted vision, a most distinct view of the subjects treated, such as would be given through the eyes from the clearest exhibition." He attributes the revelation which he had to "the invisible Spirit which was accustomed to converse with him in secret." These are expressions so similar to those of all saints, mystics, and initiates of all ages as to require no further comment.

Philo interpreted Hebrew prophecy in the light of these experiences of his own; but his most important contribution was his doctrine of the Logos, with its implications as to the Spirit in man.

The Spirit enters into the natural constitution of man's being. Nature, in fashioning man out of the lowest forms of being, infused into him a "something divine and eternal," mind. Philo makes a threefold division of the soul, the nutritive, the sensational, and the rational. Or again, "Now we must understand that our soul is divided into three parts, and that it has one part that is conversant about reason; another that is subject to passion; and another which is that in which the desires are conceived. And we find that the proper place and abode of the reasoning part is the head; of the passionate part, the chest; and of the part in which the desires are conceived, the stomach." (*Allegories of the Sacred Laws,* xxii, Bohn ed. vol. I, p. 70.) The essence of the first two is blood, and of the third spirit; so that the essence of the soul as a whole is spirit. Every man may therefore be regarded as two beings, animal and man, for he participates in the principle of life with irrational creation, and in the principle of reason with God, who is "the fountain of the Logos." The essence of the former is blood, of the latter spirit, which is here regarded as being, not air in motion, but a certain *type* and *impress* of divine power, the image of God, who is the archetype of rational nature. "Man is not formed of the dust alone, but also of the divine Spirit," but by his disobedience he "cut off that constitution which imitated heaven from his better part, and made himself over wholly to earth." (*Fragments extracted from the Parallels of John of Damascus,* p. 748, A. Bohn ed. vol. iv, p. 248.)

Another important distinction which Philo makes is that between ideal archetypal man,—the heavenly man, made according to the image of God, incorporeal and of pure intellect,—and actual, earthly man, who has body and senses. In the *Creation of the World* (vol. I, xxiii, p. 19) he says commenting on Moses' statement of man being made in the image and likeness of God—"and he says well; for nothing that is born on the earth is more resembling God than man. And let no one think he is able to judge of this likeness from the characters of the body: for neither is God a being with the form of a man, nor is the human body like the form of God; but the resemblance is spoken of with reference to the most important part of the soul, namely, the mind: for the mind which exists in each individual has been created after the likeness of that one mind which is in the universe as its primitive model, being in some sort the God of that body which carries it about and bears its image within it." And again (xlvi, p. 39) "After this, Moses says that 'God made man, having taken clay from the earth, and he breathed into his face the breath of life.' And by this expression he shows most clearly that there is a vast difference between man as generated now, and the

first man who was made according to the image of God. For man as formed now is perceptible to the external senses, partaking of qualities, consisting of body and soul, man and woman, by nature mortal. But man, made according to the image of God, was an idea, or a genus, or a seal, perceptible only by the intellect, incorporeal, neither male nor female, imperishable by nature. . . . For when he uses the expression, 'he breathed into,' etc., he means nothing less than the divine spirit proceeding from that happy and blessed nature, sent to take up its habitation here on earth, for the advantage of our race, in order that, even if man is mortal according to that portion of him which is visible, he may at all events be immortal according to that portion which is invisible, and for this reason, one may properly say that man is on the boundaries of a better and an immortal nature, partaking of each as far as it is necessary for him; and that he was born at the same time, both mortal and immortal. Mortal as to his body, but immortal as to his intellect."

In this way the Spirit of God comes to be directly identified with wisdom, and indirectly with the Logos. Philo has in his system, therefore, an equation of three terms; Spirit, Wisdom, and Logos. But the Logos and the Spirit are also frequently described in the same terms, as, for instance, where he states that the higher nature of man, which he has just called Spirit, is mind (*νοῦς*) and Logos; and that man is formed after the archetypal Logos. In fact, the identity of Logos and Spirit is most clear where both are related to the nature and life of man.

Philo states definitely that the word *πνεῦμα* (Spirit, Hebrew *ruâh*) in one sense means the air, but in another pure knowledge; and also that Spirit as the essence of man's soul is not air in motion, but the image of God. It is the essence of the rational soul, yet it is not a permanent endowment of all men; it was forfeited by the disobedience of the first man (*Frag. John Damascus*). And although it visits even the worst, it immediately abandons them because of their sin. With the majority of men it remains only for a brief period, because their entanglement in the affairs of this life drives it away,—it abides permanently with one class of men only, with those who, like Moses, have put off all created things and every veil of opinion, and who have come to God in pure and naked thought. (*Gigant.* xii.)

In this way Philo brought together the ancient Hebrew idea of the Spirit of God, whose main field of operation was the human soul, and the Greek conception of the Logos, as the principle of order in nature. The Logos remains the dominant idea of Philo's system. The idea of the Spirit has not been so fully elaborated. Perhaps this was for the same reason as that given by Paul. "It is not lawful to speak of the sacred mysteries to the uninitiated," Philo says (*Frag. John Damascus,* p. 533, C. Bohn ed. p. 245); and again "But if any

one dies as to this mortal life, but still lives, having received in exchange a life of immortality, perhaps he will see what he never saw before."

However this may be, the fusion of the Hebrew idea of the Spirit with the Greek Logos doctrine, and this done by a man who spoke from personal experience of the mysteries himself, prepared the way richly for a similar development in Christian theology. Paul and John, like Philo, have three terms for the manifestation of Diety; and have worked out the correspondence in detail when applied to the individual man. And it is in Paul and John that we get the clear enunciation of this conception; the three other Gospel authors followed the tradition of the Palestinian school of thought, and nowhere arrived at the detailed understanding attained by Paul and John. The greatness of Philo is revealed in the light of Paul's teaching when we compare the insight shown by the few passages cited, and remember that Philo, though a contemporary, had none of the direct benefit of Jesus' teaching.

JOHN BLAKE, JR.

(*To be continued*)

Our Heavenly Father makes "straight paths for our feet," and, if we would GO IN HIS WAY, *if we would straighten our wills to His will, and lay them side by side, there would be no crosses. But when the path that God points out goes north and south, and our stubborn wills lead us east and west, the consequence is* "A CROSS." . . .

—ANNIE WEBB-PEPLOE.

THE MISSION OF CERTAIN HERESIES

IN Rufus M. Jones' *Studies in Mystical Religion* there is quoted the following passage from Machiavelli's *Discourse on Livy,* "All religions must be again and again rejuvenated by a return to their original principle. Christianity would have become entirely extinct had not St. Francis and St. Dominic renewed its life and kindled it afresh in the hearts of men by their imitation of Jesus. *They saved religion but they destroyed the Church.*" And the author adds, "I believe that nobody has come so near gaining the feeling, the attitude, the *abandon* to the Divine Father, the spirit of human love and fellowship which characterised the Galilean circle as has Francis of Assisi. Among the prominent reformers of the Church his life is as near an approach to the Divine Model as the world has seen since the apostolic days."

In view of the age in which Saint Francis lived, an age of utter spiritual deadness when more than one man of blameless life suffered martyrdom for the very reason of his sanctity, such a reference to the saint, emphasizing at once the perfection of his life and the greatness of his mission, naturally suggests the inquiry as to what lay behind that mission, how the ground was prepared for that outpouring of force, for what reason the call of a simple friar roused, as it were, the whole world from its sleep.

Of the course which the Church had pursued and the condition in which she now lay, little need be said. The gradual departure from the simplicity and purity of the early followers, marked particularly by the acquisition of the first temporal possessions, had been followed by rapid increase in power both temporal and spiritual, until the sons of the Church, in many cases no less warlike than the fierce feudal barons against whom they contended, had gained the virtual control of all Christendom. At the same time had come the degeneration inevitably accompanying too great power possessed with little wisdom. Men of the most unfit character, worldly, unscrupulous, selfish and depraved were drawn to the priesthood by the prospect of temporal power and possessions linked with immunity from temporal justice, and too, by the fact that in the priesthood lay the one career offering equal advantages to all men, the one release from feudal class distinctions. The Church drew to her cause an army of men consecrated to a common end, whose paramount interest lay, though it might be for personal reasons alone, in her welfare; and by enforcing upon these men the rule of celibacy she secured to herself intact vast temporal possessions and the power which attached to them.

But even as her power grew, she lost her inner and true hold on the people. Avarice, licentiousness, insatiable cupidity and boundless arrogance on the part of the clergy put an end to the love and confidence which they had inspired in the early years. We find the ugly spectacle of the exaction of payment for administering the sacraments, of pitiless extortion in the collection of the tithes. Simony, the sale of indulgences, every imaginable abuse of episcopal and papal prerogative lent their quota in the oppression of the people, until only superstition and fanaticism, the promise of salvation or the threat of perdition kept them in subjection. A paragraph from Lea's *History of the Inquisition in the Middle Ages* gives a picture of the time as seen by St. Bernard:

"When fornication, adultery, incest, palled upon the exhausted senses, a zest was sought in deeper depths of degradation. In vain the cities of the plain were destroyed by the avenging fire of heaven; the enemy has scattered their remains everywhere, and the Church is infected with their accursed ashes. The Church is left poor and bare and miserable, neglected and bloodless. Her children seek not to bedeck, but to spoil her; not to guard her, but to destroy her; not to defend, but to expose; not to institute, but to prostitute; not to feed the flock, but to slay and devour it. They exact the price of sins and give no thought to sinners. 'Whom can you show me among the prelates who does not seek rather to empty the pockets of his flock than to subdue their vices?' St. Bernard's contemporary, Potho of Pruhm, in 1152, voices the same complaints. The Church is rushing to ruin, and not a hand is raised to stay its downward progress; there is not a single priest fitted to rise up as a mediator between God and man and approach the divine throne with an appeal for mercy."

Under circumstances such as this the most obvious explanation of the tremendous influence which St. Francis exerted, would be that certain of the evil tendencies of the time had at length spent themselves, that the pendulum had swung its full length and that the great reformer had caught its backward stroke. But if we seek some other explanation than the mere turn of the pendulum, if we seek some sign of actual preparation, some indication that the light of the spirit was still burning in the world, it would seem to be found in certain religious sects of the time, sects which had developed secretly, some within and some without the Church, had spread with marvellous rapidity, had later been denounced as heretical and were at length warred against with fanatical fury by the corrupt but orthodox Church. All this was in an age, it must be remembered when man had not yet established his right to think, when religion was a matter of doctrine and dogma as fixed as iron bars and when any deviation from the prescribed rule received the dread pronunciamento of heresy with the stake as penalty. Yet many men had not been slow to feel the lack of spiritual life in the Church, or to recognize her failure to feed the souls of her children, nor did they hesitate, be the penalty what it might, to seek spiritual food where it offered.

Heresies were numerous. One after another there arose men who courageously attacked the sacerdotalism of the period, who by their life and teachings gathered about them a numerous following, but who inevitably fell before the overwhelming power of their adversaries. Tanchelm, Eon de l'Etoile, Claudius of Turin, Peter de Bruys, Henry of Lausanne, Arnald of Brescia, all were of this number, all anti-sacerdotalists, the results of whose work were later swallowed up in the larger sects which established themselves as a permanent and lasting factor in the religious history both of this and later times. The first of the greater sects which were so important a preliminary to the reforms of the twelfth and thirteenth centuries, were known as the Paulicians, descendants and dissenters from the Manichaeans, and as Manichaeism is found to a greater or less extent throughout these sects, it may be well to consider at least the features of it which influenced most strongly European heretical thought.

It was the religion of the followers of Mānī, a Persian who lived in the third century A. D. Primarily it was a fusion of Zoroastrianism and Christianity but various other elements are introduced through the fact that Mānī's Zoroastrianism possessed certain Semitic characteristics while his Christianity was gnostic rather than orthodox; added to this he is said to have travelled widely, and to have been influenced by Hindu thought, a fact which shows itself not so much in actually borrowed rites or doctrines as in the presence of the subtle spirit of India.

Manichaeism is a dualism, starting with the conception of two coeternal, hostile powers of good and evil, of light and of darkness. In the struggle between the god of light and the prince of darkness there came about the union of the finer elements, or soul, with gross matter, whence sprang the existing order of things, the soul being imprisoned in matter and giving it form and life. From that time on, in every particle of matter, the contest has been waged between these two natures, the soul struggling ever, to burst its fetters and gain release from the bondage of the world. The fall of Adam consisted in yielding to the seductions of the flesh and through his fall the spirit still remains imprisoned in matter passing from father to son. Therefore sin lies in desire rather than in disobedience and in accordance with this belief marriage is regarded as evil above all things, and the eating of flesh is strictly prohibited. There is much that is of interest in this system of teaching but it is only so far that it shows itself to any extent in European thought.

The Paulicians, so named it is thought, because of their adherence to the Pauline writings, originated about 660 A. D. in the neighborhood of Samosata about the upper Euphrates and spread through Armenia, Pontus and Cappadocia. They met with considerable persecution from the start and about 750, a large number of them were transported to the European side of the Bosphorous, those remaining behind being later practically exterminated. In their new home they enjoyed, at first, entire religious toleration, and disseminated their doctrines rapidly through

Thrace, and the lower region of the Danube, gaining a particularly strong hold in Bulgaria. Through trade, war, and missionary enterprise, they continued to spread and by the year 1000 they were found in Sicily, Lombardy, Liguria and Milan and soon after in France.

No longer though, did they retain solely the name of Paulician; each division of the country, or perhaps each type of mind accepted the teachings in its own way and numerous minor sects sprang up, some taking their name from their chief teacher, some from the town or section in which they lived. Thus in Italy, on the Alpine frontiers they were known as Paterines; in England, where they appeared at a later date, they were called Pophlicians or Publicans, a corruption of Paulician; in France many were called Good Men or Weavers from their lives or from their trade. A more general name for them, however, was that of Cathari or the Pure.

To distinguish sharply between the varying shades of belief of the minor sects is practically impossible, and there is much that is unknown in regard to the main body of Paulician or Cathar doctrines which served as their foundation. To begin with, there is evidence that the teachings were partly esoteric and so disclosed only to the initiated. And too, the possibility of our receiving in their actual form even the esoteric teachings is slight because, from the sectaries themselves few documents have been handed down, and it is from inquisitorial records that most of the available information is gained. These are likely to have been distorted on the one side by the prejudice of the inquisitor and perhaps misrepresented on the other through desire of concealment.

Various opinions were held in regard to the Trinity, the resurrection (i. e. the resurrection of the body); the matter of judgment and retribution and the acceptance or non-acceptance of the Old Testament. They believed in two First Causes, and the intrinsic depravity of matter, and through the gnostic and Manichaean elements in their belief, derived the doctrine of docetism—the belief that the crucifixion was apparent only. They were unanimous in denouncing the corruption of the established Church, regarding her as Anti-Christ and as the whore of Babylon spoken of in the Apocalypse. They asserted that the power of the clergy depended on merit and not on ordination and that the sacraments were polluted in polluted hands; also that transubstantiation in the eucharist was absolutely to be rejected. They denounced the worship of saints, the use of relics and images, and pompous ceremonials; and they dispensed not only with infant baptism but with water baptism of any sort, using instead baptism by fire. This, their greatest and most solemn sacrament, based on the words, "He will baptize you with the Holy Ghost and with fire," was known as the *consolamentum* or laying on of hands, by which they received the Holy Spirit and became one of the Perfect.

Many of the accounts of their faith, long, dry disputations, filled with theological quibbles, lead one to regard these people as just so many sects, holding just so many deviations or perversions of the orthodox belief. But when we stop to realize that in them lay the hope of the age,

the spirit of inquiry and of growth which should break the fetters of mankind; when we remember that in them centred the spiritual life of the time, that they, if any, lived the life of discipleship, perfect in simplicity, humility and heroic self-sacrifice, and died the death of martyrs, joyfully, even eagerly,—in this light, the facts recorded of them take on new life and color.

Among the Paulicians and Cathari, two divisions or ranks were recognized (a distinction found also among the Manichaeans). First, the Perfect, the initiates, for whom, in all probability, a separate body of teaching was reserved. With the receiving of the *consolamentum* the Perfect gave up all family ties, renounced all interests but those of the faith, and regarded the world as no longer existing for them. They took the vow of poverty, all property being dedicated to the Church, and of chastity, living a solitary life, of utmost simplicity and austerity. They observed numerous and lengthy fasts, wore, except when persecution made it impossible, a simple, dark—usually black—garb, and travelled about the country by twos. Their life was by no means one of quiet and seclusion; they were vowed to a life of labor such as that led by the apostles, devoting themselves to the propagation and defence of their faith, not merely to the point of laying down their lives, but still further, to the point of sacrificing all that could be regarded as making life worth the living.

Women too, were admitted to this rank; their lives, in austerity of rule and in completeness of self-renunciation were much like those of the men. They were not, however, required to travel, but lived alone in little cabins in the depths of the woods, or, occasionally, were gathered together in community houses where they occupied themselves in weaving or sewing or in giving religious instruction to young girls.

Beside the Perfect there were also the Credentes or Believers. These had accepted the faith, but had not yet received the *consolamentum* and were, therefore, not obliged to observe the austere life which was a peremptory obligation of the Perfect. They were free to marry, to mingle with the world and to devote themselves to any one of a number of occupations; for them the *consolamentum,* on which salvation depended, was in a great many cases deferred till death. In case of death without this sacrament, the soul must return again and in another body recommence its work of expiation. From the Credentes a promise was required that they would demand the *consolamentum* in any case of extreme illness or mortal peril, and that where death did not come as expected, the sacrament would nevertheless entail upon them its full consequences.

One historian mentions a third degree, the Auditores who were given only the first and most elementary of the teachings, but adds that there is little to prove the existence of this degree. In strong contrast to the Roman Church, they made no distinction between their preachers and the brethren, in fact no distinctions of any sort were drawn except such as arose naturally through their relative austerity, zeal or knowledge. The

Cathars or Paulicians represented at different times all ranks and classes and were found throughout the eastern European countries and in Italy, France, Aragon, Castile, Leon, Flanders, the Rhenish provinces and central Germany.

For several centuries after their first appearance in Europe, they met with little active persecution. One congregation was discovered in Orleans, France, in 1017, and after examination by a council which failed to bring them to reason, were all burnt alive. But although the growth of heresy was very rapid and its prevalence widespread, no concerted measures were taken against it until the pontificate of Innocent III, at the beginning of the thirteenth century. This was partly due to the fact that they were not openly antagonistic to the Church; in the records of the Inquisition, there is more than once the comment that the heretics attend masses, accept the sacraments and observe all requirements, but secretly scoff. Their simple garb and their custom of travelling in twos was no different from that of monastic orders within the Church and hence aroused little opposition. Still a stronger reason for the lack of active persecution, though, was the fact that the Popes, busied with their struggle for power—particularly in their difficulties with the two Henrys and Frederick Barbarossa—were fully occupied elsewhere. With Innocent III began the policy of seeking out and punishing any tendency to freedom of thought in matters of religion, any deviation from the system laid down by the Roman Church.

The two principal sects to suffer from his zeal at that time were the Albigenses and the Waldenses. The former received their name from the territory of Albigea in France, and were the continuation of the Cathars or Paulicians, though perhaps with doctrines somewhat modified. By some historians they are considered to be the same as the Waldenses, the difference in name being due only to location, but although the two sects were forced to have frequent intercourse, being under a common ban, we find them denouncing each other as heretics, and, too, the Inquisitorial records make the distinction of Waldenses *and* heretics in referring to the two.

The Waldenses, even after their persecution began, refused to regard themselves as other than a part of the Church of Rome. As they absorbed and gave their name to numerous older sects it is probable that there were among their number, varying degrees of heresy, but they show few Paulician characteristics, believed in one Supreme Being, and were chiefly anti-sacerdotal. As one contemporary writer states it, "These indeed were wicked, but in comparison with other heretics were far less perverse. For in many things they agreed with us, but in many things they differed." What the actual doctrines of Middle Age Waldism were, it is difficult to tell, for at the close of the fifteenth century it was remodelled on Calvinistic lines, and a study of their Church and articles of faith as they are today, must allow for these modifications. The records of the Inquisition, although the latter dealt with Waldism in its original form, treat almost

entirely of its points of difference from the orthodox Church. A few of the entries from these records, however, will give a fair idea of their creed:

"They assert that the doctrine of Christ and the apostles, without the decrees of the Church, suffices for salvation.

"They do not receive the Old Testament for believing, but teach only a few things from that source.

"God alone can absolve from sin; God alone can excommunicate—It suffices for salvation to confess to God alone and not to men; and external penances are not necessary to salvation—They assert that there is no purgatorial punishment save in the present, nor do the prayers of the Church profit the dead, nor does anything done for them.

"They say that the Roman Church is not the Church of Jesus Christ but is a Church of wicked men and the true Church ceased to exist under Sylvester, when the poison of temporal things was infused into the Church. And they say that they themselves are the Church of Christ, because in word and act they observe the teaching of Christ, the gospels and apostles—All approved customs of the Church that they do not read in the gospel they despise.

"The body and blood of Christ they do not believe to be really such, but only bread blessed, which by a certain figure is said to be the body of Christ.

"The heretic asserts that without the baptism of fire there is no salvation—Others said baptism does not avail without imposition of hands.

"They all preach everywhere and without distinction of condition, age or sex."

Peter Waldo, to whom most accounts attribute the founding of the sect, began his work in the last quarter of the twelfth century, about 1170 or 1173. There are two stories as to the beginning of his mission, one that he heard and was deeply affected by the words of a wandering jester or jongleur, the other that he received his awakening through seeing, when in a public gathering, a man stricken dead before him. However it be, he received thus the call from his life of getting and spending —he was a wealthy merchant of Lyons. Troubled in mind and heart, he sought a priest who quoted to him, "Let him go and sell all that he hath." Waldo accepted the words to the letter, provided for his wife, placed his small daughters in an abbey, gave away the remainder of his wealth and devoted his life to the Master's work. Being an unlettered man, he secured the services of two priests to translate into the vernacular the gospels and certain passages from the Church Fathers which he called the "Sentences"; these he learned by heart. He then began telling the gospel stories to such persons as might gather round him on the street, and little by little he gained followers, who like himself, were ready to give up all that they held dear and pattern their life on that of the apostles. Like their predecessors in other sects, they took the vow of poverty, adopted a simple dress and travelled about two and two.

In all this Waldo was in no wise going counter to the Church, for at that time, although the Scriptures were not in the hands of the people, still there had been no explicit prohibition. It was in the Synod of Toulouse in 1229, that, taught by the experience with the Waldenses, the Church first decreed that the Testaments both Old and New, should be kept from the common people, save in so far as they were already embodied in the devotional books of the day. But aside from the question of the Scriptures, the teaching of the Church was that salvation is to be secured through certain sacraments, administered by the priests to whom power is sacramentally transmitted from the apostles. Preaching was regarded as work very nearly sacramental in its nature and the antagonism of the clergy was therefore aroused by the preaching of Waldo, a man both unlettered and unordained.

His first difficulty was with John, Archbishop of Lyons, who prohibited his preaching on pain of excommunication. Waldo thereupon appealed to the Pope, going to Rome for the purpose. The latter approved his vow of poverty but forbade either him or his followers to preach without the permission of the clergy. For a time this decision was observed, then, feeling impelled to go on with the work, they declared that they must obey God rather than man. There followed for all the little band, both excommunication and banishment from their home city of Lyons, but in this they saw only an opportunity to suffer for their Leader. A Romanist writer of the time complains of their glorying in that they were successors of the apostles, driven out by the clergy, even as the apostles were driven from the synagogues by the Scribes and Pharisees. And in the decree of banishment and excommunication the authorities really defeated their purpose, for "the poor of Christ" or "the poor men of Lyons" as they were called, carried their message from country to country until in an incredibly short time, the Waldenses had spread throughout Europe.

There is a little story entitled *In His Name* which, although it lays no claim to strict historical exactness, gives nevertheless a vividly realistic account of the band of exiles at this period of their work. It pictures the life of simple folk, busied with their humble occupations in the mountains about the forbidden city, exhibiting to the casual observer, only the traits common to their kind, but in time of need, revealing, at the whispered password "In His Name," unimagined depths of heroism, fortitude, self-sacrifice and utter devotion.

In these Waldenses we find the culmination of the heretical movements of the time; they rather than any others may be regarded as the forerunner of St. Francis. They had all the vigor of the earlier sects, had drawn from them, no doubt, the impetus for their own development and growth and they exhibited the same simplicity, spirituality and devotion. Like the early sects too, they abhorred the abuses of the Church, yet in the beginning their desire was not to antagonize the Church, not to work in opposition to it, but to inspire a new life within it. A comparison

of the two movements, Franciscan and Waldensian, point for point, suggests for a time the possibility of the Waldenses accomplishing the Franciscan mission in their own right, even before the coming of the saint. But the age was not yet ripe, nor was the leader equal to so stupendous a task. For where Francis conciliated, where his simple faith and self-surrender saw in the unwelcome decree or overbearing command, naught but the expression of his Father's will, Waldo roused antagonism, bent, as he was, with his whole heart and soul on fulfilling his conception of the Master's will. The result is familiar to all, in the bloody persecutions of both Waldenses and Albigenses and the hideous work of the Inquisition.

But though the Church refused to take up and incorporate the work which Waldo had begun, she was, nevertheless, powerfully affected by that work. It could scarcely have been otherwise, for so widespread were the heresies, so closely intermingled were orthodox and heretic, that when the first note of persecution was sounded, soon after 1194, many persons because of the interests at stake, refused obedience, and it was only when they themselves were threatened with the ban, that the dread work was begun. The heretical faiths had broken the bonds of centuries of intellectual prostration; they had kept alive the spirit of inquiry and the striving after holiness and perfection; they had preserved to the world the belief in a living, loving God who ministers to his children and is in turn accessible to them, without let or hindrance. And when orthodoxy, long hungering for this same spiritual bread, long familiar with others' possession of it, heard the call of a St. Francis, making it accessible to all, what wonder that it flocked to his standard by thousands.

JULIA CHICKERING.

A man's chief care ought to be turned within himself: the renunciation of self-will is a greater thing than the raising of the dead to life.

—S. IGNATIUS.

A HINDU CHELA'S DIARY

II

[Here there is a confused mass of symbols and ciphers which I confess I cannot decipher, and even if I had the ability to do so, I would check myself, because I surmise that it is his way of jotting down for his own remembrance, what occurred in that room. Nor do I think that even a plain reading of it would give the sense to anyone but the writer himself, for this reason, that it is quite evidently fragmentary. For instance, I find among the rest, a sort of notation of a division of states or planes: whether of consciousness, of animated, or of elemental life, I cannot tell; and in each division are hieroglyphs that might stand for animals, or denizens of the astral world, or for anything else—even for ideas only, so I will proceed at the place of his returning.]

"Once more I got out into the passage, but never to my knowledge went up those steps, and in a moment more was I again at my door. It was as I left it, and on the table I found the palm leaves as I dropped them, except that beside them was a note in Kunâla's hand, which read:

" 'Nilakant—strive not yet to think too deeply on those things you have just seen. Let the lessons sink deep into your heart, and they will have their own fruition. To-morrow I will see you.' . . .

"What a very great blessing is mine to have had Kunâla's company for so many days even as we went to ———. Very rarely however he said a few words of encouragement and good advice as to how I should go on. He seems to leave me as to that to pick my own way. This is right, I think, because otherwise one would never get any individual strength or power of discrimination. Happy were those moments, when alone at midnight, we then had conversation. How true I then found the words of the Agroushada Parakshai to be:

" 'Listen while the Sudra sleeps like the dog under his hut, while the Vaysa dreams of the treasures that he is hoarding up, while the Rajah sleeps among his women. This is the moment when just men, who are not under the dominion of their flesh, commence the study of the sciences.'

"The midnight hour must have powers of a peculiar nature. And I learned yesterday from glancing into an Englishman's book, that even those semi barbarians speak of that time as 'the witching hour,' and it is told me that among them 'witching' means to have magic power. . . .

"We stopped at the Rest House in B——— yesterday evening, but found it occupied and so we remained in the porch for the night. But

once more I was to be blessed by another visit with Kunâla to some of his friends whom I revere and who will, I hope, bless me too.

"When every one had quieted down he told me to go with him to the sea which was not far away. We walked for about three quarters of an hour by the seashore, and then entered as if into the sea. At first a slight fear came into me, but I saw that a path seemed to be there, although water was all around us. He in front and I following, we went for about seven minutes, when we came to a small island; on it was a building and on that a triangular light. From the seashore, the island would seem like an isolated spot covered all over by green bushes. There is only one entrance, and no one can find it out unless the occupant wishes the seeker to know the way. On the island we had to go round about for some space before we came in front of the actual building. A little garden is in front, and there was sitting another friend of Kunâla with the same expression of eyes that he has. I also recognized him as one of those who was in the room underground. Kunâla seated himself and I stood before them. We stayed an hour and saw a portion of the place. How very pleasant it is! And inside he has a small room where he leaves his body when he himself moves about in other places. What a charming spot, and what a delightful smell of roses and various sorts of flowers! How I should wish to visit that place often. But I cannot indulge in such idle dreams, nor in that sort of coveteousness. The master of the place put his blessing hand upon my head, and we went away back to the Rest House and to the morrow full of struggles and of encounters with men who do not see the light, nor hear the great voice of the future; who are bound up in sorrow because they are firmly attached to objects of sense. But all are my brothers and I must go on trying to do the master's work which is only in fact the work of the Real Self which is All and in All.

"I have been going over that message I received just after returning from the underground room; about not thinking yet too deeply upon what I saw there, but to let the lessons sink deep into my heart. Can it be true—must it not indeed be true—that we have periods in our development when rest must be taken for the physical brain in order to give it time, as a much less comprehensive machine than these English college professors say it is, to assimilate what it has received, while at the same time the real brain—as we might say, the spiritual brain—is carrying on as busily as ever all the trains of thought cut off from the head. Of course this is contrary to the modern science we hear so much of now, as about to be introduced into all Asia, but it is perfectly consistent for me.

"To reconsider the situation: I went with Kunâla to this underground place, and there saw and heard most instructive and solemn things. I return to my room, and begin to puzzle over them all, to revolve and re-revolve them in my mind, with a view to clearing all up

and finding out what all may mean. But I am interrupted by a note from Kunâla directing me to stop this puzzling, and to let all I saw sink deep into my heart. Every word of his I regard with respect, and consider to hold a meaning, for they are never used by him with carelessness. So when he says, to let it sink into my 'heart,' in the very same sentence in which he refers to my thinking part—the mind,—he must mean to separate my heart from my mind and to give to the heart a larger and greater power.

"Well, I obeyed the injunction, made myself, as far as I could, forget what I saw and what puzzled me and thought of other things. Presently, after a few days, while one afternoon thinking over an episode related in the *Vishnu Purana,* I happened to look up at an old house I was passing and stopped to examine a curious device on the porch; as I did this, it seemed as if either the device, or the house, or the circumstance itself, small as it was, opened up at once several avenues of thought about the underground room, made them all clear, showed me the conclusion as vividly as a well demonstrated and fully illustrated proposition, to my intense delight. Now could I perceive with plainness, that those few days which seemed perhaps wasted because withdrawn from contemplation of that scene and its lessons, had been with great advantage used by the spiritual man in unraveling the tangled skein, while the much praised brain had remained in idleness. All at once the *flash* came and with it knowledge.* But I must not depend upon these flashes, I must give the brain and its governor, the material to work with. . . .

"Last night just as I was about to go to rest, the voice of Kunâla called me from outside and there I went at once. Looking steadily at me he said: 'we want to see you,' and as he spoke he gradually changed, or disappeared, or was absorbed, into the form of another man with awe-inspiring face and eyes, whose form apparently rose up from the material of Kunâla's body. At the same moment two others stood there also, dressed in the Tibetan costume; and one of them went into my room from which I had emerged. After saluting them reverently, and not knowing their object, I said to the greatest,

" 'Have you any orders to give?'

" 'If there are any they will be told to you without being asked,' he replied, 'stand still where you are.'

"Then he began to look at me fixedly. I felt a very pleasant sensation as if I was getting out of my body. I cannot tell now what time passed between that and what I am now to put down here. But I saw I was in a peculiar place. It was the upper end of ———, at the foot of the ——— range. Here was a place where there were only two houses just opposite each other, and no other sign of habitation;

* These *flashes* of thought are not unknown even in the scientific world, as, where in such a moment of "lunacy," it was revealed to an English scientist, that there must be iron in the sun; and Edison gets his ideas thus.—[Ed.].

from one of these came out the old faquir I saw at the Durga festival, but how changed, and yet the same: then so old, so repulsive; now so young, so glorious, so beautiful. He smiled upon me benignly and said:

" 'Never expect to see any one, but always be ready to answer if they speak to you; it is not wise to peer outside of yourself for the great followers of Vasudeva: look rather within.'

"The very words of the poor faquir!

"He then directed me to follow him.

"After going a short distance, about half a mile or so, we came to a natural subterranean passage which is under the ——— range. The path is very dangerous; the River ——— flows underneath in all the fury of pent up waters, and a natural causeway exists upon which you may pass; only one person at a time can go there and one false step seals the fate of the traveller. Besides this causeway, there are several valleys to be crossed. After walking a considerable distance through this subterranean passage we came into an open plain in L——— K. There stands a large massive building thousands of years old. In front of it is a huge Egyptian Tau. The building rests on seven big pillars each in the form of a pyramid. The entrance gate has a large triangular arch, and inside are various apartments. The building is so large that I think it can easily contain twenty thousand people. Some of the rooms were shown to me.

"This must be the central place for all those belonging to the ——— class, to go for initiation and stay the requisite period.

"Then we entered the great hall with my guide in front. He was youthful in form but in his eyes was the glance of ages. . . . The grandeur and serenity of this place strikes the heart with awe. In the centre was what we would call an altar, but it must only be the place where focuses all the power, the intention, the knowledge and the influence of the assembly. For the seat, or the place, or throne, occupied by the chief—the highest—has around it an indescribable glory, consisting of an effulgence which seemed to radiate from the one who occupied it. The surroundings of the throne were not gorgeous, nor was the spot itself in any way decorated—the added magnificence was due altogether to the aura which emanated from him sitting there. And over his head I thought I saw as I stood there, three golden triangles—Yes, they were there and seemed to glow with an unearthly brilliance that betokened their inspired origin. But neither they nor the light pervading the place, were produced by any mechanical means. As I looked about me I saw that others had a triangle, some two, and all with that peculiar brilliant light."

[Here again occurs a mass of symbols. It is apparent that just at this spot he desires to jot down the points of the initiation which he wished to remember. And I have to admit that I am not competent

to elucidate their meaning. That must be left to our intuitions and possibly future experience in our own case.]

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"14th day of the new moon. The events of the night in the hall of initiation gave me much concern. Was it a dream? Am I self deluded? Can it be that I imagined all this? Such were the unworthy questions which flew behind each other across my mind for days after. Kunâla does not refer to the subject and I cannot put the question. Nor will I. I am determined, that, come what will, the solution must be reached by me, or given me voluntarily.

"Of what use to me will all the teachings and all the symbols be, if I cannot rise to that plane of penetrating knowledge where I shall myself, by myself, be able to solve this riddle, to discriminate the true from the false and the illusory? If I am unable to cut asunder these questioning doubts, these bonds of ignorance, it is proof that not yet have I risen to the plane situated above these doubts. . . . Last night after all day chasing through my mental sky, these swift destroyers of stability—mental birds of passage—I lay down upon the bed, and as I did so, into my hearing fell these words:

" 'Anxiety is the foe of knowledge; like unto a veil it falls down before the soul's eye; entertain it, and the veil only thicker grows; cast it out, and the sun of truth may dissipate the cloudy veil.'

"Admitting that truth; I determined to prohibit all anxiety. Well I knew that the prohibition issued from the depths of my heart, for that was master's voice; and confidence in his wisdom, the self commanding nature of the words themselves, compelled me to complete reliance on the instruction. No sooner was the resolution formed, than down upon my face fell something which I seized at once in my hand. Lighting a lamp, before me was a note in the well known writing. Opening it, I read:

" 'Nilakant. It was no dream. All was real; and more, than by your waking consciousness could be retained, happened there. Reflect upon it all as reality, and from the slightest circumstance draw whatever lesson, whatever amount of knowledge you can. Never forget that your spiritual progress goes on quite often to yourself unknown. Two out of many hindrances to memory are anxiety and selfishness. Anxiety is a barrier constructed out of harsh and bitter materials. Selfishness is a fiery darkness that will burn up the memory's matrix. Bring then, to bear upon this other memory of yours, the peaceful stillness of contentment and the vivifying rain of benevolence.' "*

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* The careful student will remember that Jacob Boehme speaks of the "harsh and bitter anguish of nature which is the principle that produces bones and all corporification." So here the master, it appears, tells the fortunate chela, that in the spiritual and mental world, anxiety harsh and bitter, raises a veil before us and prevents us from using our memory. He refers, it would seem, to the other memory above the ordinary. The correctness and value of what was said in this, must be admitted when we reflect that, after all, the whole process of development is the process of *getting back the memory of the past.* And that too is the teaching found in pure Buddhism as well also as in its corrupted form.

[I leave out here, as well as in other places, mere notes of journeys and various small matters, very probably of no interest.]

"In last month's passage across the hills near V———, I was irresistibly drawn to examine a deserted building, which I at first took for a grain holder, or something like that. It was of stone, square, with no openings, no windows, no door. From what could be seen outside, it might have been the ruins of a strong, stone foundation for some old building, gateway or tower. Kunâla stood not far off and looked over it, and later on he asked me for my ideas about the place. All I could say, was, that although it seemed to be solid, I was thinking that perhaps it might be hollow.

" 'Yes,' said he, 'it is hollow. It is one of the places once made by Yogees to go into deep trance in. If used by a chêla (disciple) his teacher kept watch over it so that no one might intrude. But when an adept wants to use it for laying his body away, while he travels about in his real, though perhaps to some unseen, form, other means of protection were often taken which were just as secure as the presence of the teacher of the disciple.'

" 'Well,' I said, 'it must be that just now no one's body is inside there.'

" 'Do not reach that conclusion nor the other either. It may be occupied and it may not.'

"Then we journeyed on, while he told me of the benevolence of not only Brahmin Yogees, but also of Buddhist. No differences can be observed by the true disciple in any other disciple who is perhaps of a different faith. All pursue truth. Roads differ but the goal of all remains alike.

. . . "Repeated three times: 'Time ripens and dissolves all beings in the great self, but he who knows into what time itself is dissolved, he is the knower of the Veda.'

"What is to be understood, not only by this, but also by its being three times repeated?

"There were three shrines there. Over the door was a picture which I saw a moment, and which for a moment seemed to blaze out with light like fire. Fixed upon my mind its outlines grew, then disappeared, when I had passed the threshold. Inside, again its image came before my eyes. Seeming to allure me, it faded out, and then again returned. It remained impressed upon me, seemed imbued with life and intention to present itself for my own criticism. When I began to analyze it, it would fade, and then when I was fearful of not doing my duty or of being disrespectful to those beings, it returned as if to demand attention. Its description:

"A human heart that has at its center a small spark—the spark expands and the heart disappears—while a deep pulsation seems to pass through me. At once identity is confused; I grasp at myself, and again the heart reappears with the spark increased to a large fiery

space. Once more that deep movement; then sounds (7); they fade. All this in a picture? Yes! for in that picture there is life; there might be intelligence. It is similar to that picture I saw in Thibet on my first journey, where the living moon rises and passes across the view. Where was I? No, not afterwards! It was in the hall. Again that all pervading sound. It seems to bear me like a river. Then it ceased,—a soundless sound. Then once more the picture; here is Pranava. (The mystic syllable OM. [Ed.]) But between the heart and the Pranava is a mighty bow with arrows ready, and tightly strung for use. Next is a shrine, with the Pranava over it, shut fast, no key and no keyhole. On its sides emblems of human passions. The door of the shrine opens and I think within I will see the truth. No! another door? A shrine again. It opens too and then another, brightly flashing is seen there. Like the heart, it makes itself one with me. Irresistible desire to approach it comes within me, and it absorbs the whole picture.

"'Break through the shrine of Brahman; use the doctrine of the teacher.'"*

[There is no connection here of this exhortation with any person, and very probably it is something that was said either by himself, in soliloquy, or by some voice or person to him.

I must end here, as I find great rents and spaces in the notes. He must have ceased to put down further things he saw or did in his real inner life, and you will very surely agree, that if he had progressed by that time to what the last portions would indicate, he could not set down his reflections thereon, or any memorandum of facts. We, however, can never tell what was his reason. He might have been told not to do so, or might have lacked the opportunity.

There was much all through these pages that related to his daily family life, not interesting to you; records of conversations; worldly affairs; items of money and regarding appointments; journeys and meetings with friends. But they show of course that he was all this time living through his set work with men, and often harrassed by care as well as comforted by his family and regardful of them. All of that I left out, because I supposed that while it would probably interest you, yet it was left with discretion to give only what seemed to relate to the period marked at its beginning, by his meetings with M———, and at the end by this last remarkable scene, the details of which we can only imagine. And likewise was of necessity omitted very much that is sufficiently unintelligible in its symbolism to be secure from revelation.

As he would say, let us salute each other and the last shrine of Brahman; Om, hari, Om!

TRANSLATOR.]

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* There is some reference here apparently to the Upanishad, for they contain a teacher's directions to break through all shrines until the last one is reached.

ON THE SCREEN OF TIME

"THE question of neutrality has perhaps been discussed sufficiently," said the Philosopher, "but a few days ago, in some newspaper, I came across so admirable a statement of the difference between neutrality and impartiality, that I think you would like to hear it." And he read to us as follows:

"'By impartiality is understood that perfect justice which ought to be followed in the treatment of persons and the estimate of things. Neutrality has nothing moral in it, has no common link with justice; it implies a wholly passive attitude with regard to other people's quarrels, considering neither the facts nor the reasons which may influence the opposing parties. Impartiality is a duty and a virtue; neutrality is only a matter of common prudence, one might even say of policy. Thus impartiality and neutrality are quite different things; in fact, they are incompatible with one another in the sphere of morals; for no one has any right to be neutral in moral questions; and whoever pretends to be neutral in matters where justice is concerned, fails to be impartial. As a matter of fact, whosoever in such a matter claims to be indifferent is in reality siding with him who is in the wrong and against him who is right.'"

"That is admirable," commented the Student. "But how strange that anyone should be confused about so elementary a subject. My own belief is that the cause of the confusion does not lie in the mind, but in the will: people simply do not wish their comfort to be disturbed."

"What effect do you think the war will have on that kind of immorality and on human progress in general? In the moral sense, will it make men better or worse?" The Visitor asked this question, though evidently with an opinion of his own in reserve.

The Student was the first to reply. "I do not know what effect the war will have, but there is ample evidence of what effect it is having. Take, for instance, an article in the *New York Times Magazine* of June 4th, giving the experience of a novelist turned soldier. He submitted himself to the training given at the Royal School of Artillery at Kingston, Canada. He had been warned beforehand of the hard time he would have; of the rough discipline and ceaseless work. 'There was one thing,' he says, 'that worried me considerably. You see, every man who is any sort of an artist must have a highly developed egotism. I knew that I would be judged by new standards, standards with which I was utterly unfamiliar. I was afraid I couldn't live up to them, and I was worried because I didn't think that I had enough courage—I was desperately afraid of being afraid.'

"None the less, he had courage enough to face it, and in consequence what he came to recognize as the softness and selfishness of the past were transmuted into genuine manhood.

" 'Before I'd been at the school very long,' he says, 'I got an entirely new impression of the spirit of military life. I found that all my worldly cares had suddenly ceased to matter to anybody, least of all to myself—I was not important as an individual, but as a part of a group. *This losing of the exaggerated sense of individuality which is characteristic of modern society makes military life very much like what I suppose monastic life to be.*

" 'There is a story which seems to me to illustrate vividly the spirit of war. An officer of my acquaintance was leading his guns around Dead Man's Corner at Ypres when he saw a young soldier riding ahead of him topple from his horse, with his chest ripped open by shrapnel. The rule of warfare is to ride ahead and not delay the advance by caring for the hopelessly wounded. But my friend dismounted and lifted the wounded boy. Before the boy died he gasped, "Well, thank God, at last I've done something for somebody besides myself!"

" 'That story has in it the whole military spirit. The soldier is doing something for somebody besides himself—he has lost his selfishness.'

"When this same novelist, now a lieutenant in the Canadian Army, was asked what effect he thought the war would have upon the writers and readers of fiction, his reply was that we are going back to the 'age of chivalry—or forward to it.' 'The women,' he says, 'are going to make us practise chivalry, and they are going to demand chivalry in literature.

" 'Women are the great readers. By this war they have been taught to appreciate the soldier—in the countries at war women will not be seen in public with a man who is not in uniform. They have learned to appreciate heroism in real life; after the war they will demand heroism in the imaginative world which they enter by means of books.'

"Literature," he says, "had degenerated into a study of fears—the fear of hunger, the fear of failure, the fear of love, the fear of life, and occasionally the fear of fear, which to his mind is the most terrible fear of all.

"Then he goes on:

" 'This war teaches all who take part in it that fear is a despicable thing—that it is a morbid thing, no more a part of a sane man's normal equipment than is paralysis. After this war we shall find in literature a sane moral and physical courage never expressed before.

" 'In Gothic literature there is courage, but it is always the courage of physical strength. The French people have taught us that courage of physical strength is inferior to the courage of moral purpose. Before the war we were lacking in convictions, we had no landmarks to guide us. We had good impulses, but no standards; we had thrown them over as we gained our new breadth of thought. Military training inevitably teaches us the value of standards, the value of discipline, the value

of tradition. This war is teaching us that it is not the petty affairs of the individual that matter, but the great religious welfare of the race.

" 'I might express my meaning by saying that to be taken seriously after the war every book must express a strong moral conviction.' "

"What would your own answer be?" the Visitor was asked.

"I do not see," he replied, "how men can fail to be better, though it stands to reason that the effect will vary with the individual and also with the nation. The most wonderful opportunity is not of necessity well used. The presence of Christ on earth precipitated the evil in men as well as the good. But I believe that in the large majority of cases the war will prove immensely beneficial. I am thinking particularly of France, whose people have shown themselves capable of the most sublime self-surrender to an ideal.

"Have you read *Méditations dans la Tranchée,* by Lieutenant R——? If not, I have it in my pocket and believe some passages would interest you. Here is one:

" 'There is not a revolutionary formula, mother of disorder and misery, which is not contradicted daily in our trenches. Is Equality your hobby—that famous right to be on the same plane as others, and, in order to get there, to envy everyone, to hate everyone and to destroy everything? On campaign, what we know of equality is the misery of death, which is common to all of us, and which ceaselessly threatens all of us without distinction. If you are jealous; if you imagine that you have the virtues of others and not their defects, come into the first-line trench, where injustice is unknown, where everyone alike crouches to the earth as a projectile passes by, where all that anyone has to offer is his face, his chest, a few inches of flesh, to the gun-fire of the enemy. Equals under the blows of fate: surely. But, for the rest, a different rank for each, depending upon his merit. A patrol for tonight: who will volunteer? Ten men step forward. From that moment they rank as superior to the rest, who acknowledge it. Inequality, respect: two new ideas for most of our people. They will grow accustomed to them.

" 'In civil life, money gives rights. There is nothing to be done with it in our trenches. The prestige of honour has taken its place. And envy, which degrades the souls of men, has given place to admiration, which ennobles them. Personal value, intelligence, energy, devotion, courage, heroism: possess a little or much of these qualities, and, in corresponding degree, the war will bring you honour and divine joys, amidst the applause of your comrades.'

"He says that it is the thought of duty, and of duty well done, that inspires and also maintains the spirits of his men, and that, after the war, France will have in her villages and in her cities, two or three millions of men who will be in a position to preach, because they have practised, the disinterested performance of duty for its own sake."

There was a pause. The Historian was the next to speak. "A Harvard man," he said, "now working for the American Ambulance in the

neighborhood of Verdun, mentions in a letter that he has become accustomed to the sight of death, but that what still completely 'breaks him up' is the courage and cheerfulness of the French soldiers when terribly wounded and sometimes blown almost to pieces. 'I am content,' they say. 'It is worth it. It is for France.' Not a word of complaint, no matter how great their suffering, but, instead, glad and almost joyous acceptance. So great a triumph of spirit over matter cannot be momentary only. It is bound to be carried forward into all their future experience, and even when they die, as many do, it is not only their example that lives after them, but the very stuff of which they are made, the very will-fibre of their being, which enters the hearts of others and strengthens their race and nation."

"Not only their race and nation," said the Gael, "but the hearts of all men everywhere who can enter into and admire and reverence such glory of self-giving. O France, France, the chosen of Christ; the heaven on earth of all his children,—whose very soil breathes back his spirit; whose mountains yearn to God as his heart yearns for us; whose valleys embosom his peace; whose forests murmur his blessing; whose plains stretch forth their arms, like his on Calvary! What have I done to be exiled from you? What sin so damnable in my past that now, in your hour of need, I am not fit to suffer for you!"

"Steady," came the quiet voice of the Ancient. "The Lodge is not playing this game a mere half dozen moves ahead. It is thinking of the distant future—of the next two or three hundred years or more, and not only of today and tomorrow. You know as well as I do that Masters sow while all the world watches some other reaping. They work in silence, unseen; and what we are doing here in their name, and what we are planning to do as soon as we get the signal, will affect the future of France as they wish it to be affected. . . . I know how you feel. Old as I am, my hands still play with a gun. But, remember what Judge said: 'Let there be patience. Hold fast. Go slow.'

"It may be we are unfit. But it may be we are not needed. Would you rather choose your sphere of work, or have them choose it for you? You cannot do everything and be everywhere. The Lodge distributes its forces as there may be need for them. The most barren soil may well require the best workmen. Far be it from me to discourage your belief"—and the old man smiled benevolently at the Gael—"that some old sin of yours has exiled you from France. Discover the root of that sin in yourself today, and extirpate it: you will then, in any case, and whatever the cause of your presence here, be doing the best that you can do to set the Masters free to use you where and as they will. But, as to the real cause of your 'exile,' keep an open mind until you *know*. If you were to dwell too much on such thoughts as you have uttered, you might come to regard your work here as a punishment. And that would be fatal. Far better regard it as a reward, and certainly as an opportunity to do tremendous things for the land of our heart's desire."

"You are right," replied the Gael. "But if I did not sometimes let off steam, I would explode. I never pretended to be calm about this thing: you will grant me that! Next to depraved treachery itself, I know of nothing more hateful than the would-be philosophic detachment which some people—prominent people at that—boast of as their attitude toward it. . . . One thing I can guarantee, that until Germany repents and says so and proves it, there will be no peace in the world, for the heart of every righteous man will burn with execration, and by word and deed, in and out of season, he will seek and he will find opportunities to carry the lesson home, deep, deep into the vitals of that perverted people. Read once more, as I read periodically, the story of ravaged Belgium, of outraged France, and of the officered vileness, the foul brutality, of the invading Huns, and then tell me,—can you tolerate indifference, 'disengaged passions,' 'disinterestedness'? To know that women, that young girls, have been outraged until they died of it, and in comment to say that 'the only thing that saves the world is the little handful of disinterested men that are in it'—men whose disinterestedness, whose perpetual neutrality is guaranteed by the fact that they have no souls, no honour, no principles—nothing but wide gaping ears for the voice of their master, the mob: can any attitude, short of physical participation in the evil-doing, be more revolting than that? I tell you there are high gods in heaven, but the lash of their wrath is not needed for men so unworthy of hell. Presently they will land there. Even molluscs evolve in time. Meanwhile, peace be to their frozen souls."

"There is another book," said the Philosopher, "perhaps even more remarkable than the *Méditations* quoted by the Visitor, though I read and enjoyed that immensely. This other book, also published by Payot et Cie of Paris, is entitled *Lettres de Prêtres aux Armées,* collected by Victor Bucaille. It contains letters from priests who are fighting in the ranks, or who are officers, and from those who are serving as stretcher-bearers or as chaplains. Many of these letters are written by priests to their Bishops, and are in the nature of intimate confessions. They reveal a spirit of devotion which must both humble and inspire any sympathetic reader. One of them, who volunteered, speaks of hardship and suffering, and then adds: 'How often we have taught that God is touched by the spirit of sacrifice in souls devoted to Him. Well then, should not I remain faithful at my post, seeing that here, just where I am, I can sacrifice most of myself?' Another, who fell fighting a few days later, wrote: 'Our death, as priests, will be too real ever to win us fame or glory. But what matter, if our soul, carrying with it before God the so pure ideal of France, obtains pardon for her people!' All of them speak of the return of vast numbers of men to the religious life, often after years of wandering; and of the almost universal belief that in giving their lives for France in this war they are giving themselves to God. The book concludes with a letter from the Bishop of Gap. He

had been requisitioned by the Government to serve in one of the base hospitals, and had at once applied for similar service at the front, where the danger is so much greater. He had done this, he wrote, because in this way he could more quickly lay down his life and also, by so doing, could cut short the period during which his diocese would be without a Bishop.

"The most remarkable letters, however, are from priests who are actually fighting. Their utter fearlessness of death—one may say, in many cases, their ardent desire to sacrifice their lives—makes them an example and an inspiration wherever they go. In one letter a priest-sergeant, who had held a front trench for days and nights until all his men, except two, had been killed or seriously wounded, and who even then refused to retire or to surrender, speaking of the hail of shell and shrapnel which tore his trench to pieces, added, half jokingly, half complainingly—'your sergeant is too small even to get himself killed!' "

"No wonder you say that such things must make us humble," remarked the Student, "How unlike the spirit we put into our daily conflicts! And yet, what advantages we have over those priests—advantage of knowledge and opportunity. Truly, we ought to be ashamed of ourselves. The Cause is the same; the goal the same: but we resent the least crossing of our wills, the smallest pain, the most trifling humiliation, the slightest unkindness! The enemy is inside instead of outside, or, rather, that is what we imagine. So we persuade ourselves that our fight is more difficult. But if we were to use our imagination constructively, the enemy would appear in objective form, as elementals or devils to whom we have given house-room. They are not ourselves. They are utterly separate from the real self in us. We must not permit them to control us, but must at all costs expel them beyond our frontiers. There is the devil of laziness, the devil of sensuality, the devil of vanity, the devil of gluttony, and many others. We must deny them house-room now and for always. We must hammer them hard whenever they approach. And we must not leave empty the places they occupied, for if we do, other devils, worse than they were, will rush in to make our last state worse than our first. We must fill those empty places with the forces we have used against our enemy. We must station and must constantly exercise the force of diligence in the place of the devil of sloth; the force of chastity, in thought and deed, in the place of the devil of lust; the force of humility and of self-forgetfulness in the place of the devil of vanity.

"But, by right use of the imagination, we should make the struggle as objective to ourselves as it is in the eyes of the gods: for this talk of devils is not allegorical. Elementals are creatures, are entities of our own making, and the description of the Dweller on the Threshold in *Zanoni* is no exaggeration, but an account of what happens when the many little devils within us become sufficiently established, sufficiently

conglomerate, to constitute a collective being, between whom and the soul there follows a war to the death—fought out in five minutes or in five incarnations, but fought invariably until the death of one or the other results.

"See our daily struggle in those terms, and it would be easier, I think, to put into it something of the spirit of those miracle-working French priests—something of their devotion, energy, valour, fire, self-surrender. To do this *with* the armies of France, as part of those armies, and *for* the Cause for which they fight, is in one sense to accomplish more than by local participation."

"How so?" asked the Visitor. "I do not follow you there."

"So far as their local situation is concerned, we have the leverage which distance gives. But the real answer, I believe, lies in the fact that their and our real enemies are the conscious Powers of Evil to which Germany turned herself over, body and soul, as willing tool, in the hope of world dominion. By striking at those Powers of Evil as they have gained a footing within ourselves, we strike at the very source of Germany's temporary success. Therefore, strike hard, I say; for the love of God strike hard." T.

It is easy to make great sacrifices when God does not ask them, but to give up our own will in each detail of life is something far harder.—H. Bowman.

ELEMENTARY ARTICLE

XI.

Disciples

DISCIPLES of the Great Brotherhood of Masters divide themselves into two general grades—those who know themselves to be such and those who do not. The latter class is naturally very much the more numerous, for it includes all devout and religious minded people who are trying consciously to live a higher life, who believe in one of the many recognized religions, but who, as yet, do not have conscious knowledge of the Lodge. Such persons may follow a Master, just as the Christian follows Jesus of Nazareth, and they may reach a very considerable degree of attainment before acquiring knowledge of the actual constitution of the spiritual world, its hierarchical character, their status therein, and the relation of their master thereto. This, after all, is unimportant until the point is reached where lack of such knowledge would be a barrier to further progress.

The first class of disciples,—those who know themselves to be such,—rank all the way from the ordinary man, who becomes a member of The Theosophical Society, who learns about the Masters, and about discipleship, and who enters upon the Path in sincerity and earnestness, to spiritual beings of the greatest moral elevation and of tremendous power, who are but little short of the full stature of the Masters themselves. Of these latter all that need be said is that we do not know enough to distinguish between them and the full Masters. They are so far beyond us in development, in exalted character, in knowledge and in power, that they melt into the great mass of spiritual life that we can contact, but cannot segregate and classify.

There are presumably seven great divisions of these disciples, each with its appropriate powers and functions, each marked by some noteworthy achievement in self-conquest and attainment. We shall have to be content with the statement that the utmost limit of development that we can really understand anything about at all, would refer to the two, or at most, the three lower stages. To give some idea of what perfection means, there is a tradition that at a certain point along the Path there is an initiation in which the candidate sinks into a deep and prolonged meditation, during which all outer functions cease. If there remain

anywhere in his entire nature a single atom of selfishness, self-interest, or self-will, he passes on to other planes of existence and never awakes in, or can again come back to, this world. It is not a question of conflict, or of will; he has no choice; the Law works automatically. Fortunately this test is not undergone until the disciple is a very great person indeed; so it need not trouble us.

Real discipleship, or what in the East is called chelaship, begins when a man enters into conscious communication with his Master. Previous to that he is a lay-chela, or a probationary chela, or, to use Western terms, he is a "would-be" disciple. A Christian Saint may or may not be a real disciple in this technical sense. It depends upon whether or not he actually has acquired the powers or faculties which enable conscious communion with a Master to take place. It is a question of fact, not a question of judgment or opinion, and people cannot judge of it unless they too have the same faculty. Until then they may have beliefs or opinions about the status of others, but they cannot have knowledge. This theme must be elaborated, for it is the essence of discipleship.

First of all it should be distinctly understood that, while I have spoken of the faculty or power that enables one to communicate with the Masters, the question is one of character, or of moral elevation, rather than one of acquiring a faculty or power. The faculty or power is the result of spiritual attainment, the reward of self-conquest, the first great goal of the religious life. It would be a great mistake not to keep this basic idea in mind in all that is said about the mechanics or descriptive side of discipleship. Discipleship is a life, a state of being or becoming something which we were not before, and the means used in this "becoming" is the conquest of the lower self. The lower self, the natural man, the old Adam, *cannot* be a disciple. We have got to get rid of this lower self and become, to some extent, our inner, real self, before discipleship is a possibility. It is, in other words, the inner self which is the disciple.

Now the lower self and the inner self can, and always do, at this stage, exist simultaneously. That is what makes the struggle with which we are all so familiar, and the "peace which passes understanding," is the surcease from this struggle, which can only come when the lower self is entirely eliminated as such, and we are our inner selves alone. This contest for mastery lasts a long time, for it covers the period from when the first awakening of spiritual life takes place, through all the stages of discipleship, until the lower self is entirely dominated, purified and transmuted, or, in a word, until it has ceased to exist as such, although the forces and powers which were in it have become a valuable and essential part of the inner self. It is said that the complete process takes at least seven incarnations as a minimum; but in order that this should not be discouraging to aspirants, it can be pointed out that anyone sincerely in earnest at the present time has probably already spent several lives in the effort and is reaping the benefit now of previous attainment. The time element is

not fixed; each plane of consciousness has its own time standard; there is no limit to the possible shortening of the period required.

Another important point to bear in mind is the relation between the lower self and the inner self or soul. In previous articles in this series it was suggested that the general object of evolution, at this point in the cosmic scale, and that means during this Manvantara, or the manifestation of the worlds of this chain, was the acquirement of self-consciousness. In order to become self-conscious the soul had to see itself reflected in a mirror—its personality—in which it could observe and study its own powers and gifts and qualities as they functioned in all the departments of human life. It therefore, slowly and painfully created the personality and trained and developed and "worked it up," until it was capable of manifesting something at least of every power the soul itself possessed, consciousness, will, desire, mind, emotions, and so forth. With all these possessions, and many others, it endowed the personality out of its own stock; and in order to make this copy of itself complete, it also gave the personality freedom to choose between good and evil, or free-will. The creative, formative process takes half of an entire period of manifestation, and as it developed, the soul gradually learned to see itself as it really was, to see itself as others would see it, to see its powers and functions operating normally and also—alas—operating perversely and abnormally. For the personality, endowed with consciousness, a part of the consciousness of the soul,—possessing powers and abilities to do many things, and also possessing free-will, soon went off the track, as it were, and began to violate and disobey the laws of life. I do not know whether it was necessary for this to happen or not. It is quite possible that the soul could not have acquired full self-consciousness without a personal and direct experience and therefore knowledge of evil; or it may be that disobedience was not a necessary experience. There is no doubt, however, that the rebellion of the personality went much further than necessary, much further than the universal plan contemplated, and that, therefore, evolution on earth is many hundreds of thousands of years behind the schedule.

To go back to the soul, therefore, it gradually gained the object of the whole evolutionary process, self-consciousness. Then the outward tide of expansion stopped and began to recede. This portion of the universe reached its uttermost outer or "lower" expression and began to indraw; the path began to lead back home; the souls of men, having gained self-consciousness, turned toward their divine source, enriched by their newly acquired gift. They had to undo what they had done; they had to reabsorb the forces and powers with which they had endowed their personalities, had to get back into themselves this personality which each had created for its use. Discipleship as we know it is only a stage on this journey, and is of special interest to us because it is the stage we have reached and the next thing we have to do. I have said that it can be done in seven lives, but that does not really give a true picture of

the general process, for the great mass of mankind will take hundreds, if not thousands of lives to complete this stage, and some may never do it at all. By this I mean that some personalities become so bad, so thoroughly wicked, so destitute of any redeeming virtue or grace, that the souls which are responsible for them are forced to give up the task and to cut themselves off definitely and forever. These souls have failed to accomplish the task of this Manvantara, and have to try it all over again at the next period of universal manifestation. The personalities which are so abandoned by their souls, are the recruits of the Black Lodge, and live for a longer or shorter time according to the accumulated force and vitality which was stored up in them at the time of separation. They will gradually disintegrate in the course of a few incarnations, or they may last as powers of darkness and evil until the very end of the Manvantara; then, however, they will cease to be, for the planes of existence upon which they can function, themselves will cease. Immortality, therefore, when we are talking of it from the standpoint of the personality is not a certain thing at all. It has to be gained or earned by effort, by sacrifice, by obedience. There are many soulless men and women in the world, particularly at a time like this, when materialism is rampant, and when selfishness and self-indulgence and self-seeking are the only mainsprings of action in so many people. It is said, however, that the soul never gives up the effort to save its personality so long as there remain in the personality a single spark of unselfishness or of aspiration or of good, which, by careful fanning, can be developed into a flame that will consume the evil.

The Soul issues forth from the Divine; it is a ray from the Oversoul, and its ultimate destiny is to be absorbed back into the Divine. Its path thither is through the Master who is at the head of its ray. Therefore, union with one's Master is the goal of every soul, of every disciple. For discipleship is only a name given to that part of this great agelong journey of the soul back to its divine source, which immediately concerns us. It does not immediately concern most human beings; they are not ready for it. That is one of the facts of life which it is wise for the beginner to understand, as it will save him much misguided effort, much disappointment, much discouragement. Most people do not want to be disciples, do not want to try to be disciples. Only a few do. It is they who concern us and for whom this article is written, for whom this magazine is published, for whom The Theosophical Society was founded, for whom the Thesophical Movement is continued from century to century. I do not mean that the general mass of mankind do not concern us. They do. They must be our perpetual concern until they too become disciples and successful disciples; but that is remote, and there is comparatively little we can do for them until we gain power and wisdom by becoming successful disciples ourselves. The only effective way to help others is to complete our own regeneration as fast as possible. That is another fact to be borne in mind. I do not mean that there is nothing we can do for

others until we are successful disciples; that would be going much too far. Every one can and must help those who are below him in the evolutionary scale; this sort of service is a law of life, one of the basic rules of discipleship itself; but, none the less, effective service means knowing how to serve and having the power to serve; therefore a chief duty of the disciple is to acquire this necessary knowledge and power.

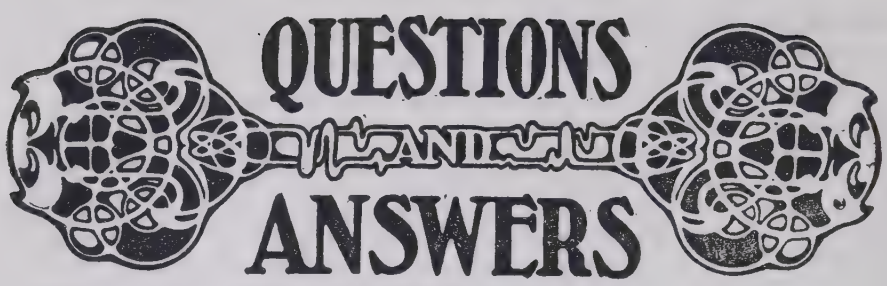
Previous to this, while our intentions are excellent and the law takes them into account, our actual performance is just as likely to do harm as good, and the beneficent and compassionate law must come in to correct and readjust the harm, and prevent our well-intentioned stupidities from doing real injury to those we try to serve. There is a period when it is inevitable that we lose all self-confidence and are afraid to do anything at all in the direction of helping others.

As an analogy, take the up-to-date, thoroughly modern settlement workers, full of a genuine and altruistic desire to help others, and also absolutely certain of just how to do it; for have they not taken courses in philanthropy and economics and social science! They are full of theories and preconceptions. Therefore the first thing they need to learn is that they really know nothing and that many of the things they spend their lives doing are positively harmful to those they are so earnestly trying to benefit. It is impossible to make 999 out of a 1,000 understand this. They see hungry people, and it is difficult for them to conceive of its ever being unwise to feed them. They quote the precepts: Feed the hungry, Visit the sick, Comfort the sorrowing. It is a complicated point, and perhaps I can explain it best by another analogy of an opposite implication. Take farming; it is one of the oldest, and is the largest profession in the world. It is also one in which habit, custom, and hereditary and antiquated methods have had their freest sway. Until quite recent years a remarkably small amount of intelligence was spent upon the problem. The attitude of the practical farmer was that what had been was good enough. Now we have agricultural schools and colleges teaching scientific farming, many good books on the subject, and a rapidly growing mass of knowledge which is at the disposal of those willing to learn. Most farmers are still content to continue their old methods and they scoff at the new knowledge and the book-taught tiller of the soil. An occasional one, however, realizes his ignorance and begins to investigate. He soon finds that he is doing nearly everything wrong. If possible, the sensible thing for him is to stop work and to go to school until he learns how to work effectively, for otherwise he may continue to rob his soil of necessary elements that it will take years of expensive work to replace. He corresponds to the newly awakened, would-be disciple. He knows enough to know that he does not know enough to do good work: therefore for a time, until he learns more, he confines his energies to the acquisition of knowledge; and, as he begins to understand the few fundamental principles, he tentatively and with care and prayers, makes his first timid experiments, gaining confidence with growing experience.

Now because all this is true and a right procedure for the exceptional farmer, we cannot make the general remark that all farming ought to stop until all farmers have mastered their subject. It is much better for the great mass of farmers to continue doing their best, with their ignorant and wasteful old methods, than to do nothing at all. So with the social workers. The exceptional one capable of acquiring better methods should be told the truth and be made to realize his ignorance, and the harm he is doing, and that he should cease active work until he has had his training. But at the same time it is quite right and proper, and in accordance with Divine Law, that the majority of such workers should continue to do their best and to carry out their ideals, even if those ideals are limited and their methods are faulty. Both things are true and right, and they are not contradictory, as at first sight would appear to be the case. The spiritual life is full of just such paradoxes, for we are dealing constantly with successive depths of knowledge which make things which are right and true for one man, not right and true for another. The only final criterion is that each should be true to his vision of what is right. That is all the Universe and all the Spiritual Powers thereof, expect or require of anyone. C. A. G.

(*To be continued.*)

To be truly devout, we must not only do God's will, but we must do it cheerfully. People of ordinary goodness walk in God's way, but the devout run in it, and at length they almost fly therein.—St. Francis de Sales.



QUESTION 200.—*One of our objects in life being to help others, how can we do so if "the power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men?"*

ANSWER.—Did I ask this question and yet have forgotten I sent it in? I have used the thought it manifests as an excuse for all kinds of self-assertion. Suppose I wanted to imitate our Lord, would I advertise in the daily press? If I employed a press agent, even, would I be trying to imitate Him, or would I be trying to get something for myself? Is not that "power" a desire that men may see the Master and not one's self? How little the disciples, in either the Gospels or the Epistles, say about themselves—they wished the world to know their Master—not to know them.

G. M. McK.

ANSWER.—To appear as "nothing in the eyes of men," who call the spiritual world and all its powers and possibilities nothing, is to *be* a great deal. But we must not appear to be what we are not. We must be humble; and since the world scorns humility we must have the courage to wish to appear so. Only by being the inner and real thing, and then by giving an active, living demonstration of it in and to the world, can unbelieving mankind be brought to realize the immeasurable power and inestimable worthwhileness of the spiritual and religious life. Humility enables us to bring our religious life out into the open, critical gaze of the world;—without humility we cannot do this and remain loyal to the selfless ideal essential to the spiritual order. This is the power, then, the disciple really covets: the power to work in the world regardless of its opinion or criticism, preferring to remain unnoticed so as to labour more quietly and effectively.

N. B.

ANSWER.—We can help others, not by the possession of personal power, not by the exercise of personal magnetism, still less by an appearance of being something or somebody—but solely by emptying ourselves of self so that the divine powers can act through us. If our aim be to divert attention from ourselves, when we act as agents, and to direct the attention of others to their own inner and real selves and to their own ideals, we shall at least be moving in the direction of acquiring that power which will make us appear as nothing in the eyes of men.

Which is the more desirable, that an audience, after listening to an address, should say "What a wonderful man; what wonderful ideas!"—or, each one in his own heart, "My own ideals, and now I see that I can and should attain to them"?

E. T. H.

QUESTION 201.—*What is the real work of the Masters? From what one reads, it would seem to be supra-human, dealing with the universe as a whole, and with individuals in that universe only when they are far advanced spiritually. That*

being the case, how can a person with but the ordinary amount of spiritual development and bound by present-day conditions give any real help in their work?

ANSWER.—I should think the real work of the Masters would be to draw souls on and up—toward perfection. If we grant this and grant that they love us—then would not even our feeble efforts to help others or to do right in order to please them—help the Masters in their work, just as a mother is truly helped by the unimportant efforts (eagerly and lovingly offered) of a little child? A child may try to help so awkwardly that from a merely material point of view he is only a hindrance, but any one understanding human nature at all knows that the mother is reinvigorated and cheered by the reality—the child's desire. Though Masters may be supra-human, it would be ridiculous not to grant them at least the degree of development of the ordinary mother. I believe it would be impossible to place a soul in a position where he could not if he desired help in the work of the Masters. T. M.

ANSWER.—To bring us to self-conscious birth into the spiritual world, as fully developed men—or souls. Except when cyclic law permits of special manifestation in the physical world, when, as with Jesus, the Masters work visibly and openly on the lowest planes, experience has proved that man must rise to the plane of the Masters, he must in and for himself attain what they have fully attained; and therefore the Masters, for our greater benefit, limit themselves to the higher planes so to speak, and work with the springs of action rather than with its fruit. No universal plan, however, could claim universality and omit details, be they never so minute. Hence the individual as an individual does enter into the Masters' calculations, if only because the sum of the forces of human evolution is made up of the individuals of that race. It may easily be that personal interrelation and intimacy depend on the force that the individual possesses—remembering that this force is measured in terms of spirit. Most of us confess readily our lack of spiritual force; but, as in any army, the enterprising private may rise from the ranks at any time, obtain the recognition of superior officers, and become a staff officer in his turn.

This being so, a person of average spiritual attainment *can* help, however little at the start, by doing and being certain very simple things. First, he can offer his life for this service, as does the private, consciously accepting the sacrifices and responsibilities entailed. This is an act of spiritual importance, instantly recognized in the spiritual world. Then he can seek to understand the Masters' plan and will; in principle first,—in the detailed and specific problems of daily life next. The process of growth in insight is at first slow, confusion and mistake are bound to occur; but we can console ourselves with the thought that the confusion and error have existed all along—only before we were blind to it, now we at least recognize the need for clarity of vision. Fidelity to the light we have is another simple act that brings speedy results. Few people are willing really to do this: it is too hard.

Even at this early stage, then, think of the help to the Masters such an attitude means. Instead of pulling constantly and often deliberately against them, one is at least trying to do the exact opposite. Instead of having to be driven he can be led. Instead of his "ordinary amount of spiritual development" being at best a wistful longing for better things, he is making positive contributions toward harmony and the spiritual force of the Lodge itself. And these early stages may be all the more potent because uncontaminated with "the forcible passion of personal stature" that so easily enters in where Church or other philanthropic work is undertaken. Let each man remember also that right in his own heart the Masters' work is incomplete so long as there is one impure, selfish, or disloyal thought or feeling. The question really is not of the small amount of work we can do, but of its immensity. J. B., JR.

REPORT OF THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

In accordance with the call of the Executive Committee, the Annual Convention of The Theosophical Society was held at 21 Macdougal Alley, New York, on Saturday, April 29, 1916.

MORNING SESSION

At 10:30 a.m., the Convention was called to order by the Chairman of the Executive Committee, Mr. Charles Johnston, who asked for nominations for the office of Temporary Chairman and Temporary Secretary. Professor H. B. Mitchell nominated Mr. Johnston as Temporary Chairman; Mr. Acton Griscom seconded the nomination, and it was unanimously carried. Mr. G. V. S. Michaelis nominated Miss Isabel E. Perkins as Temporary Secretary. This nomination, seconded by Doctor Clark, was carried. On motion by Mr. E. T. Hargrove, seconded by Mr. C. A. Griscom, the Temporary Chairman was instructed to appoint a Committee on Credentials, to consist of three or more members, who should examine the credentials of the delegates and proxies present, and report to the Convention as to the number of Branches represented, and the number of duly accredited delegates and proxies. The following Committee was appointed: Professor Mitchell, Chairman; Mrs. Ada Gregg; Mr. H. F. Hohnstedt; Mr. K. D. Perkins. While this Committee was preparing its report, the Temporary Chairman addressed the Convention.

Address of the Temporary Chairman

It is only in the course of time that one comes to see what a representative thing our Convention is. We are living in a tremendous period in the world's history; and at this moment the most significant thing in the visible world is that this Convention is in session. Nothing else of such great importance and deep significance exists this morning as that fact. I should be glad if every member and delegate could keep that in mind and make it the inspiration of the Convention. Let us see what we can do to make this Convention a deep and enduring success. Numbers matter very little, but it matters tremendously that our life should go deep, that we should embody the genuine principles of The Theosophical Society. Let us, therefore, take it to heart, and make it stuff of conscience to make this a great Convention of the Society.

With these brief introductory words, it is my privilege to make the delegates welcome, and to extend a special greeting to the visiting delegates and members-at-large.

Report of the Committee on Credentials

Professor Mitchell, reporting for the Committee on Credentials, read the list of Branches represented, stating that the delegates and proxies present were entitled to cast 124 votes, representing three times as many Branch members, or more. There were several foreign proxies that had not arrived, and since this

was due to the great irregularity of the foreign mails the Committee suggested that to the list of Branches, as already read, should be added, for the QUARTERLY report, the names of other Branches which had made every effort to get their proxies in on time. The following Branches sent either delegates or proxies; those whose credentials were received after the Committee reported are marked with a star.

Aurora, Oakland, California.
Blavatsky, Washington, D. C.
Brehon, Detroit, Michigan.
Dresden, Dresden, Germany.*
Cincinnati, Cincinnati, Ohio.
Hope, Providence, Rhode Island.
Indianapolis, Indianapolis, Indiana.
Middletown, Middletown, Ohio.
New York, New York City.
Pacific, Los Angeles, California.
Providence, Providence, R. I.
Virya, Denver, Colorado.
Queen City, Seattle, Washington.
Altagracia, Altagracia de Orituco, Venezuela.
Arvika, Arvika, Sweden.
Aurvanga, Kristiania, Norway.
Berlin, Berlin, Germany.
Flensburg, Flensburg, Germany*
Karma, Kristiania, Norway.*
Krishna, South Shields, England.
London, London, England.
Munich, Munich, Germany.*
Neusalz, Neusalz, Germany.*
Newcastle, Newcastle-on-Tyne, Eng.
Norfolk, Norfolk, England.
Suhl, Suhl, Germany.
Venezuela, Caracas, Venezuela.*

Upon motion made by Mr. J. F. B. Mitchell, and seconded by Mr. Acton Griscom, it was voted to accept, with thanks, the Report of the Committee on Credentials, and to discharge the Committee.

PERMANENT ORGANIZATION

The Temporary Chairman called for nominations for the office of Permanent Chairman and of Permanent Secretary, and Mr. Griscom moved that the custom of former years be followed, making the President of the local Branch the Permanent Chairman, and so he placed in nomination the name of Professor Mitchell, President of the New York Branch. This nomination was seconded by Doctor Clark, and unanimously carried. Mr. Griscom also nominated Miss Perkins as Permanent Secretary, Mr. Michaelis seconded, and Miss Perkins was declared elected. Professor Mitchell then took the chair, and Mr. Hargrove moved that the thanks of the Convention be extended to the Temporary Chairman; Mr. Perkins seconded it, and it was unanimously carried.

ADDRESS OF THE PERMANENT CHAIRMAN

It is with a deep sense of the high privilege and responsibility that you have conferred upon me that I assume the chairmanship of this Convention. It is not a large assembly, if we count only the number of men and women who are here gathered together. Nor will the questions that we shall be asked to consider appear to us, perhaps, as of unusual or far-reaching moment. Yet no one who is acquainted with the history of The Theosophical Society, who has traced its influence upon the thought of the world in these forty-one years since it was founded, and who, from this knowledge of the past, turns his eyes to the future, to the limitless vistas of possible and necessary accomplishment that lie before us,—no one, who looks to the dynamic causes of human evolution, can fail to realize something of the profound significance that is hidden beneath the quiet surface of these annual meetings of The Theosophical Society.

In the affairs of men, as in the movement of the heavenly bodies, there is always some center of force, some focus, that is critical. We watch the vast sweep of stars and planets, we trace the arc of their great orbits, and find, perhaps, at one focus a flaming sun; but at the other—nothing, empty space. Yet there, at that unnoticed, unmarked point, converge and radiate again the stupendous forces that move the worlds. There, where our physical eyes see nothing, the

eyes of the mind see all. If that one point could be torn asunder, if the forces that play through it could be diverted, quite literally worlds would shake and fall and change their courses, and the effect would be felt upon the farthest star. And if this be true in the realm of physical force, if we can see it illustrated in the point of utter stillness at the center of the cyclone, and know that as that point moves here or there, so devastation and havoc are spread around it, we may be certain that it is no less true in the realm of the spirit and in the action of those vital, spiritual forces that move the souls of men and nations, ennoble and upbuild them, and fix the path of human evolution. Always there is a focus; and to-day that focus is here,—here, in the spirit that holds our spirit,—here, in the spirit of The Theosophical Society.

No one of us can measure its infinite potency for good or ill. It is "the nucleus of universal brotherhood." It is "the cornerstone of the future religions of humanity." What will that mean for future ages? What does it mean for us to-day? We look abroad and we see men, by the millions, giving their lives with gladness to fulfil a trust far less solemn than that which is laid on us. We see them glad to die, that something greater than themselves may live. And from each one of them something of the spirit comes to us, as from us something goes to them,—something we have not eyes to see, but than which nothing in life is more vital or more real. As moves the spirit of The Theosophical Society, so moves the spirit of countless men and women over all the world. To be here and to know these things is a high privilege. And it is a responsibility that is grave.

Convention Committees

Upon motion by Mr. Hargrove, duly seconded, it was voted that the Chairman be directed to appoint the three usual Committees. They were appointed, as follows:

Committee on Nominations
Mr. C. A. Griscom, *Chairman*
Miss Anne Evans
Mr. C. M. Saxe

Committee on Resolutions
Mr. E. T. Hargrove, *Chairman*
Judge R. W. McBride
Mr. G. V. S. Michaelis

Committee on Letters of Greeting
Mr. Charles Johnston, *Chairman*
Doctor C. C. Clark
Mrs. E. S. Thompson

These Committees were asked to meet during the recess between the morning and afternoon sessions, and to be prepared to report at the opening of the afternoon session. Reports from the Officers of the Society were then declared to be in order; the Chairman of the Executive Committee was called upon for the first report.

Report of the Executive Committee

It is a happy country which has no history, and a happy year of The Theosophical Society when the Executive Committee has a minimum to report. This year a considerable number of diplomas have been issued (on which the Secretary T. S. will report), but no new charters; which means that no new Branches of the Society have been formed; and none of our Branches have disbanded. In one sense the Report of the Executive Committee ends with that; yet the Committee should, without doubt, do a great deal more than to issue Charters and diplomas. Under the Constitution, it is the duty of the Executive Committee to take the place of the Convention between Conventions, when the Convention's power resides to a large degree in that Committee. Much will depend

upon the Committee as to what shall be the real life of the T. S. during the year. Later we shall see how tremendously vital this particular year is; now we have not sufficient perspective to see that, but by and by we shall see how important and vital it has been that The Theosophical Society has, in this year, stood firm. The Society is in a very real sense the cornerstone of history. It is a small matter that we do not report new Branches, which would be a risk; but it is much that the Executive Committee can report that The Theosophical Society stands firm as a rock within the turmoil of the world.

Upon motion, duly seconded, the thanks of the Convention were extended to the Executive Committee, and to its Chairman. The Chairman then called upon the Secretary T. S., Mrs. Ada Gregg, to report upon the work of the year. She was welcomed with hearty applause, and read the following Report.

Report of the Secretary for the Year Ending April 29, 1916

New Members

The Secretary begs to report that during the past year diplomas have been issued to 51 new members: United States, 25; South America, 4; Germany, 11; England, 6; Norway, 3; and Sweden, 2. The loss of membership has been only 10; by resignation, 3; by death, 7.

Correspondence

It gives me great pleasure to be able to report something of the work of our Branches; and the accounts of individual work that have come to me are also of great interest, and full of promise for the future.

The fact that has impressed me most during the past year has been the deep and constant devotion, the searching for the inner spiritual meaning of the various studies undertaken by the different Branches. It is most encouraging and gratifying to note that all have proceeded with this special phase of work on their own initiative,—without any definite suggestion from Headquarters. The result appears to have been greater altruistic endeavor, bringing members into touch with many not acquainted with the teachings of Theosophy, giving opportunity to correct misconceptions, to remove obstacles, and to clear the way for freedom of individual investigation and independent thought. I wish it were possible to give in full the Branch reports I have received; since it is not, I have made some brief notes from them.

Branch Activities

One Branch report accentuates the spirit of harmony and unity in which members are working; this has enabled them to get into closer touch with others, both in their study classes and in their individual work.

Another Branch started the year with a printed program giving the topics for the year; this was distributed among those likely to be interested. The topics were assigned to different members who cheerfully assumed the work given to them; all found a spiritual uplift from this work.

Some Branches have adopted the plan of rotation in the office of chairman, all taking turns; each member announces his or her subject at a prior meeting, then on the night of his meeting, opens the subject, and passes it on so that all present may express their ideas about it.

One Branch, located in a community in which there is a strong inclination toward pacifism, devoted four months to the study of the Spiritual Heritage of War. The effort was made to establish the fact that the spiritual results of righteous wars in the past have wholly or in part compensated for their material evils. Members of this Branch have been doing work in their churches, and through this relation church members have been asked to bring before the Branch some of the problems of practical Christianity.

Three evenings and one afternoon are devoted by a fourth Branch to various studies, and the half hour before their regular meeting is also given to studying

the *Key to Theosophy;* this class is conducted each month by a different member whom the President assigns for duty.

Another Branch is studying Mr. Johnston's *From the Upanishads;* and they are encouraged by good attendance and increasing interest. It is a great pleasure to record this fact because their period of seed sowing has been so long that less devoted hearts might have yielded to discouragement.

The study of the *Bhagavad Gita* has been the special interest of another Branch —their aim being a comparative and deductive interpretation. The members have adopted the excellent plan of taking one thought from the Gita and using it as the subject for daily meditation for a week; then at the next meeting they compare results.

Individual Work

In certain Branches members have taken up, as a part of their Branch work, correspondence with persons interested in the teaching who do not have the privilege of attending meetings and hearing lectures. This has elicited much interest. In case other Branches would like to undertake such work for the coming year, your Secretary would be happy to furnish the names of isolated members or inquirers, to whom some account of the discussions at Branch meetings would be a great help. Then any questions that arose in this correspondence could be brought up in the Branch, for consideration.

It seems marvellous that, despite the stress of war, we have been able to keep in communication with most of our foreign members, have constantly received applications for membership, and prompt notice whenever the QUARTERLY failed to arrive. One of our members at the French front speaks of the serious attitude of the soldiers, who have more time to think than in ordinary life; their thoughts, he says, go out to the big things, and he thinks that war has been a blessing to them in many ways. Another member, a prisoner of war in Germany, writes that he is continuing his reading and study, making notes of difficulties to be discussed on his return.

The Theosophical Quarterly

The QUARTERLY forms a permanent topic in all my correspondence with members; their expressions of appreciation would seem to indicate that to many it is a Rule of Life; they say that association with those whose one aim in life is spiritual living and spiritual giving is a constant source of comfort and inspiration. The articles most frequently mentioned are the series entitled "Fragments"; "Letters to Friends"; "Lives of Saints"; the "Holy Spirit" and the "Screen of Time."

Many a letter has come to me, telling in the unmistakable language of the heart, of inspiration, guidance and companionship found in the QUARTERLY. I say to myself surely *that* was worth all the work put into the magazine this year by the devoted editor, and by the staff of regular contributors who give with generosity so unstinted. But what are the rest of us giving? Few of us are able to write for the magazine, is there then no work that we can do through it?

There are some Branches and some members-at-large who are making constant use of the magazine to spread the knowledge of Theosophy—they send it to libraries and to their friends; they think about it, they talk about it. Most of the Branches, however, show little evidence of active, persistent work to extend the field of the magazine; it is appreciated by the members themselves but they apparently fail to see in it a means of seed-sowing. Yet there are many indications that we are intended to make use of it in that way. For example, there has never been a year before this when so large a proportion of the new members who have come into the Society in this country have been QUARTERLY subscribers or readers. (Mrs. Gregg read a most enthusiastic letter about the value of the QUARTERLY from a subscriber who became a member about a year ago.)

Are we, then, to send the magazine out broadcast? Evidently not, since many of us have not been given the means that would make such indiscriminate seed-

sowing possible. This should suggest that our real problem is to *seek out* those whom life has made ready for further teaching. They are about us, and no member is so isolated or so poor an advocate that it is impossible for him, in the environment where Karma has placed him, to help in securing recruits for the cause of the Masters. Past discouragements, and lack of money for subscriptions are no bar to such work: surely it is fitting that the Masters should be served with as much insight and perseverance as a man brings to his own business. In order to succeed there, he has to break through his inertia; he has to learn when it is best to act and when to wait, watching. The alert solicitor for life insurance could teach us many a lesson; he makes a list of "prospects," and he works on this list with good sense and thoroughness, using the method best adapted to interest each individual. He does not expect instantaneous results; he is not daunted by failure, which means to him that he should improve his methods, not that he should cease trying.

The libraries afford a means of reaching those who are not ready to subscribe; yet there are well established Branches that have never even put the magazine into the library of their own town. If it were there, persons who visit the Branch meetings could be referred to certain articles for answers to their questions; and frequently sending the QUARTERLY to regular visitors would solve the problem of how to turn them into active members.

The Book Department

The most interesting event of the year in the Book Department has been the publication of *Fragments, Volume Two*. Those who have been living in the light of the first volume have no need that the new volume should be recommended to their attention; they have been waiting for its appearance. It also makes an excellent gift-book, to be sent to those outside our membership, because it leads so straight to the heart and essence of our teaching. If some of its statements should seem to need interpretation, the "Question" department of the QUARTERLY is always open to every genuine question. Although the new book contains more pages than Volume One, the initial price has been made the same. It has been rumored that it will be necessary to advance the price of both books to one dollar, after July, but no announcement to that effect has yet been received. Mr. Johnston's edition of the *Yoga Sutras of Patanjali*, and his *Song of Life* have not yet been reprinted, because of the pressure of other work. There is constant demand for both books, and it is to be hoped that the summer will bring opportunity to complete the work on the new editions.

The orders for books furnish an excellent index of the reading and study carried on by the different Branches. During the past year the demand, with few exceptions, has been for the devotional books—as might be expected when the attention of the world is directed upon the great struggle, between forces of good and evil, that is being externalized before our eyes. One phase of this struggle is dealt with in the pamphlet by Mr. Johnston, called *Christianity and War*, which presents Christianity as a militant religion, warring, not *for* adherents but *against* evil wherever found. This pamphlet ought to be put into the hands of all those who are puzzled, as were the Jews, over the constantly increasing evidence that the coming of God's Kingdom may prove to be other than they had expected.

A Personal Acknowledgment

Last year I told you of the plan that had been inaugurated for the division of work between the Secretary and the Assistant Secretary; this year I am pleased to be able to report that the plan has proved most satisfactory. There are still a few members who continue to send to the Secretary's Office orders for books, subscriptions for the QUARTERLY, and inquiries about books and magazines; these, to avoid delays, should go to P. O. Box 64, Station O, New York. Freedom from

this detail work has given your Secretary the coveted opportunity for more correspondence with Branches and with members-at-large, many of whom are living in communities where there is no interest in Theosophy.

There is a constantly increasing number of helpers to whom the thanks of the Secretary and the Assistant Secretary are due; each year, as the work grows, the band of helpers fortunately grows in proportion. Mrs. Gordon and Mrs. Helle have this year continued their addressing of envelopes for a full half of the entire QUARTERLY list, and the responsibility for the other half has been assumed by the residents at the "Community House." Miss Hascall has also continued her work in the Subscription Department and in the Book Department; in fact she gave so much time during the summer, fall, and winter that it recently became necessary for her to take a furlough until next autumn. Fortunately Miss Martha E. Youngs, who had recently come into the work, was able to take on still more responsibility. All these helpers have one common characteristic—they are not daunted by sudden demands, nor by the continual increase in the requirements of the work they have so cheerfully undertaken: to them all, our most cordial thanks go out. Their assistance makes possible the extension of the work as its needs require.

We must all realize, however, that growth and extension are possible only as they manifest the inner condition of our work, its unity of purpose, its devotion to the Masters who stand behind it, and in whose strength alone it can be carried on. It is in this inner bond, uniting the officers and the members of the Society, that your Secretary has found inspiration and support during the year which is closing. So it seems fitting that this account of the year's work should end with heartfelt gratitude to members, to fellow-officers, and to the great Lodge of Masters who have so abundantly rewarded our efforts to serve.

Respectfully submitted,

ADA GREGG,
Secretary, Theosophical Society.

THE CHAIRMAN: The Treasurer T. S. is often the original recipient as well as the custodian of the Society's treasures. Among them are many that he never enters upon his financial statements, though they, far more than dollars and cents, constitute the Society's real capital. They are the gifts of the spirit, the expressions of real devotion, gratitude for needed help that did not fail, for light, and companionship, and inspiration, in efforts that would otherwise have been lonely and blind. Such are the notes that frequently come to the Treasurer, speaking of the writers' gratitude for letters received from the Secretary T. S. Such letters come from Branch members, and also from those who are members of no Branch but are isolated, living in the woods as lumbermen, or in some small village, as blacksmith or artisan. They ask the Treasurer to express their thanks, the thanks of those distant, unattached, unrepresented members, for the ceaseless benefits that flow to them from the letters that our Secretary sends—with insight into their needs and a warm desire to respond to them. So here and now, I wish to fulfil that request and bring to our Secretary not only my own gratitude, but that of these others who have me to speak for them as they cannot for themselves.

MR. GRISCOM: Words often fail me, but never more sadly than when I try to express my admiration of Mrs. Gregg. She is unique; I have never known any one who has gone on working as she has, pouring into her correspondence so much gentleness and sweetness. The Chairman of the Executive Committee has suggested that we make this a notable Convention. This does not mean that we have to do things; what makes a notable Convention is the spirit which pervades it, and that, it seems to me, is what makes Mrs. Gregg's work of such value, she is putting the Convention spirit into her work the year round. At Convention, by

our feelings, our thoughts, our aspirations, we have a chance to put our impress on the year's work; she is doing this every day, all the year. It gives me great pleasure to move a cordial vote of thanks to Mrs. Gregg.

MR. HARGROVE: Anything that one could say would only be echoing, in some form or other, what Mr. Griscom has already said. Instead of further words, I think that perhaps Mrs. Gregg would prefer that some of the rest of us should, as a result of her work, get more devotion into our work. One quite accidental statement that she made in her report impressed me, and I took to myself a lesson from it. We conspired to lessen her work; last year we appointed an Assistant Secretary, and gave that Assistant Secretary added powers. Then this year Mrs. Gregg comes cheerfully along, and says that the relief was a godsend because it has enabled her to carry on a wider range of correspondence. The point is obvious. So I think we may reward her best, for what she has done and is perpetually doing, if we were occasionally to remember her and how she works,—when we feel old, and as if we should like to rest. I believe that if we were to use her life and her example in that way, we should actually be conferring a blessing on her, whenever we think of her in that way and for that purpose.

As so many members present wished to second the motion for a vote of thanks to Mrs. Gregg, it was made a rising vote.

The Report of the Treasurer T. S. being next in order the Chairman requested Judge McBride, a member of the Executive Committee, to take the Chair.

REPORT OF THE TREASURER T. S.

The Report of this year compares very favorably with that which was presented last year; the receipts from dues have doubled, while the membership has by no means increased to that extent. The receipts from the QUARTERLY are much larger than before; including between two and three hundred dollars received from Doctor Keightley for accumulated subscriptions and sales of the magazine in England. The increase of receipts over disbursements may well be astonishing to those who remember the Treasurer's Reports in past years, when we usually went on, year after year, with a deficit—and yet when an emergency arose there was always money to meet it. On April 20, 1916, our total bank balance was $1,138.10; the detailed figures are as follows:

From April 22, 1915 to April 20, 1916

General Fund, as per Ledger

Receipts		*Disbursements*	
Dues from Members	$918.00	Secretary's Office	$164.67
THEOSOPHICAL QUARTERLY	622.03	Treasurer's Office	5.25
General Contributions	207.25	Expense of the T. S. at the 1915 Convention	20.00
	$1,747.28	Printing and mailing the THEOSOPHICAL QUARTERLY (4 numbers)	1,305.07
		Expense of Subscription Dept. THEOSOPHICAL QUARTERLY	19.10
		Transfer check	1.00
			$1,515.09
Balance from 1915	110.91	Balance, April 20, 1916	343.10
	$1,858.19		$1,858.19

Financial Statement

(Including Special Accounts)

General Fund		Disbursements	$1,515.09		
April 22, 1915	$110.91	Balance April 20, 1916.	343.10		$343.10
Receipts	1,747.28				
	$1,858.19		$1,858.19		
Special Publication Account					
Balance April 22, 1915	$312.00				
Receipts	.00				
	312.00	Balance April 20, 1916	312.00		312.00
Discretionary Expense Account					
Balance April 22, 1915	$483.00				
Receipts	.00				
	483.00	Balance April 20, 1916	483.00		483.00
On deposit Corn Exchange Bank, April 20, 1916					$1,138.10

Respectfully submitted,

H. B. MITCHELL, *Treasurer.*

New York, April 24, 1916.

In further comment, the Treasurer said: So much for the figures. I wish also to express my grateful thanks for the work of the Assistant Treasurer, to whom I am indebted for the detailed labor that goes into the keeping of the books and accounts of the Society. Mr. Perkins is generous, not only in undertaking all the accounting, but also in sharing with me the pleasantest part of the duties of the Treasurer's Office—the reading of the letters that come in from members, with their remittances.

ACTING CHAIRMAN: The Convention seems to be confronted with an entirely new situation: it has to deal not with a deficit but with a surplus. What is your pleasure with reference to the Treasurer's Report?

It was moved by Mr. Michaelis, and seconded by Doctor Clark, that the Convention accept the Treasurer's Report, and extend to him its thanks for the cheering news he brings, also extending its thanks to the Assistant Treasurer. Carried. Professor Mitchell then resumed the Chair, and called for a report on the THEOSOPHICAL QUARTERLY from Mr. Clement A. Griscom.

REPORT ON THE THEOSOPHICAL QUARTERLY

This is the second place where words and ideas often fail me, in Convention. I think the special feature of the year, so far as the QUARTERLY is concerned, is the emphasis and attention given to the war, and the moral issues and principles involved in it. This war is of course one of the great happenings of history, but it is not by any means the greatest, or at least it has not proved to be so so far. We always attach undue importance to immediate events; we cannot see them in their proper place in universal evolution; our perspective is myopic. Even from the standpoint of the great loss of life, which is one of the most notable features of this war, it is not yet a record breaker. As the QUARTERLY itself pointed out, not so many numbers ago, during ten years of war under Genghis Khan, twenty million human beings are said to have perished; it is doubtful whether this war has yet caused the death of more than two million. It is the moral side of this war which makes it of special interest to Theosophists. All war is interesting, and many wars involve moral issues, but seldom in history has there been so clean cut an issue between good and evil, and so much fighting for a principle.

The QUARTERLY has discussed the morality or immorality of war; whether it is Christian or unchristian; the Pacifist movement and its real object: some

of these articles have been noteworthy, at a time when so much nonsense is uttered by many good people.

There are, it seems to me, two great defects in our modern civilization. One defect is its softness, its love of luxury and ease, and its horror of anything that interferes with them. It looks around for excuses to bolster up its desires, and the human mind never has much difficulty in finding plenty of arguments for doing as it desires. War and its lessons have rudely broken into the dreams of the slothful and the pleasure loving. One of the fine things about the men at the front has been the way they have borne the most prolonged physical discomfort, without complaint. In its way, this is as great an achievement as the willingness to be killed.

The other great defect of modern times is the inability of the world to recognize principle as such, and its disinclination to follow a principle when it is pointed out, if that principle interferes with its desires, as principles of conduct usually do. Before the war broke out, the world as a whole no longer knew what a principle was; here again the war is teaching people a lesson of incalculable value, for it is a war of principle, fought for a principle. People see, many of them for the first time, that principles are of such supreme value that, if necessary, we must be willing to die for them. The QUARTERLY, of course, has not been alone in pointing out these things, but it has perhaps done so more clearly and definitely than any other publication.

I wish to make the usual acknowledgments to the many individuals who have given their writings and have given their interested labor to the magazine. There are so many of them that I shall not attempt to specify them, but I feel that the Society would be derelict if it did not record its thanks, and I hope that some one will move a vote of thanks to them.

MR. HARGROVE: I am glad to move the vote of thanks which Mr. Griscom thinks the Society should extend to those who are doing work, of all kinds, for the QUARTERLY; and I should like also to use this motion as a pretext for something else. No one knows better than I do how unceasing is the devotion of the editor to the QUARTERLY, for I am one of those who have continually to be prodded for copy. Whether as readers or as contributors, we are all greatly in his debt.

Mr. Griscom has referred to the articles on the war, and to the attitude that contributors have adopted toward it. This may be a good opportunity to remind members that The Theosophical Society is a free platform, and that if anybody here differs in the slightest degree from the attitude Mr. Griscom has voiced, it is not only his privilege but perhaps his duty to say so, if he feels that anything would thereby be gained. This afternoon I shall refer to this matter again, for it will then be my duty to introduce certain resolutions which have been included in the call for the Convention, and as such, published in the QUARTERLY. I am bringing up one phase of the question now so that no one may feel that he has not the right then to voice his view; for no matter how divergent from that of others his view might be, it would be listened to with respect, with courtesy, and with a fraternal desire to see his truth as he presents it.

The essence of Brotherhood is to be able to disagree, in an amicable way if possible, and if not, then in the best way we know how! Otherwise to what should we be reduced? Think back to the days of H. P. B. What would be the situation if I or any one else had to get up in the Convention and say only that with which all members present could agree or would have to appear to agree? Suppose that one-half or nine-tenths of the members present to-day had come from Germany. I confess that I, for one, should be feeling much better satisfied in being able to say directly to them what I think. If German sympathizers were here in a hopeless minority or in an overwhelming majority, it ought not to make the slightest difference to our standing or to their standing in this Society. It is our duty to stand on our principles, and their duty to stand on theirs. Can there be need to say that we have an entire respect for a German who honestly

believes that Germany is right, and that she fights for what is right, and who fights because he believes his cause is right?

Are we going to meet in this crisis of the world's history, as delegates of The Theosophical Society, and talk about the weather? Are we going to think we must not refer to the war, because it would be horrible if some one should not feel as we do? Shall we give our time to the discussion of the Elohim or the Absolute; shall we discuss abstract principles, without daring to attempt to define them? Or shall we trust one another?

Judge McBride seconded the motion for a vote of thanks to the editor of the QUARTERLY, and to all who assist in the work of the magazine; and the Convention made it a rising vote.

MR. JOHNSTON: I should like to ask permission to make an addition to the report that I have made for the Executive Committee; and to record our cordial thanks to the editor of the QUARTERLY, and to all who contribute, in whatever manner, to its success. The Chairman of the Convention, in speaking of our long life, said that we had lived more than a third of a century. We are really within nine years of our half century. Every year that passes makes us more conscious of the importance of the days of small beginnings.

This year, we have to record the loss of two members who did extraordinary service in the days of small things,—Miss Katherine Hillard, and Mrs. Archibald Keightley (Jasper Niemand). The reason why their names are not better known is because they wrote anonymously. During its first ten years, The Theosophical Society spread through many countries and continents; only in one country does it still maintain a width and breadth comparable with its promise. Why is that? Because its work there was so well done; the foundation stone was laid there by H. P. B., and on that foundation incomparable work was done by Mr. Judge. Among those who helped him were the two members I have named; they gave their services to the Movement with self-sacrifice and devotion, and we should be less than generous if we did not now publicly recognize that we are indebted to them for some of the treasure which The Theosophical Society now enjoys. I do not doubt that this Convention will be glad to concur in an expression of its sense of our very serious loss, and of our deep and lasting obligation to these two members.

THE CHAIRMAN: I have listened to what Mr. Johnston has said about the two old friends whose pictures are behind the Chairman's desk. When we think of them personally there is a sense of loss, but there is another way of thinking of them that appeals to me—that is, thinking how much has been poured into the Movement through them. It is a way of thinking that they have made it easy for us to adopt; for to them the work was always first. Few of the more recent members realize what it meant in the early days, when to be a member of the T. S. required courage. That courage, displayed by the older members, is now a part of the spirit of the Movement, a part of that great volume of assets, which it is impossible to appraise, which constitutes the true treasury of the Society.

The Chairman knows of nothing else which should come before this session, and will therefore entertain a motion to adjourn after certain announcements are made. All those present are invited to take luncheon, as the guests of the New York Branch, at the Hotel St. Denis, Broadway and 11th Street, at half past twelve. At the afternoon session, important constitutional questions are to come up, we also shall have the pleasure then of listening to the reports of visiting delegates; there is, perhaps, more of human nature in the afternoon session than in the morning session—so I shall hope to see you all here when we re-assemble at half past two o'clock.

It was then moved by Mr. Acton Griscom, and seconded by Doctor Clark that the Convention adjourn until 2:30 P. M. Voted.

AFTERNOON SESSION

The Convention was called to order by the Chairman at 2:30. The first order of business being the Reports of the Standing Committees, the Resolutions Committee was asked to report.

Report of the Committee on Resolutions

The Chairman of the Committee regrets that a long report will have to be made. It would seem best to take the recommendations of the Committee one at a time. There are certain Resolutions that have come to be regarded as a matter of form, which, however, in the judgment of the Committee ought to be passed this year as usual. I will therefore bring them up first.

1. *Resolved,* That Mr. Charles Johnston, as Chairman of the Executive Committee, is hereby requested to reply to the messages of greeting from foreign Branches, in the name of, and on behalf of this Convention; and to extend to the Conventions of the European and South American Branches our fraternal greetings and hearty good wishes. (Unanimously carried.)

2. *Resolved,* That this Convention of The Theosophical Society hereby requests and authorizes visits of the officers of the Society to Branches in Europe and America. (Unanimously carried.)

3. *Resolved,* That the thanks of the Convention and of the Society be extended to the New York Branch for the hospitality received. (Unanimously carried.)

4. The proposed amendments to the Constitution.

Before dealing with these constitutional questions and the complicated matters involved, I wish to ask permission to say one word about an experience of my own, of which it is a pleasure to speak. The Committee on Resolutions consists of Judge McBride, Mr. Michaelis, and myself. It was our duty to consider some matters involving constitutional law as well as theosophical principle, and it did me good, body and soul, to have the privilege of working with one whom I would describe as an oldtimer, in the theosophical sense of the word, and as an original American, at least in the sense in which an immigrant like myself has been accustomed to regard the original Americans. It is my profound conviction that if there were more of that breed left, our hearts to-day would be full of joy and gladness, instead of being heavy. There was on his part a clear understanding of theosophical principle, of the difference between right and wrong; a refusal to compromise; and best of all, a clear-sighted vision of what Brotherhood means. It took me back to the days under H. P. B. and Mr. Judge; we were then confronted with problems, different in outer aspects, but essentially the same as those that confront us to-day.

First, let me read the alternative Amendments, as they were published in the April issue of the Quarterly:

Amendment A, proposed on behalf of Mr. Paul Raatz and seventeen members of the Berlin Branch:

> A copy of all resolutions, not of a formal character, which are to be voted upon at the Annual Convention, shall be sent to the Executive Committee six months before said Convention, whereupon due notification of the proposed resolutions shall be given to all Branches by the Executive Committee.

Amendment B, proposed by Messrs. Charles Johnston, E. T. Hargrove, and H. B. Mitchell, as a substitute for Amendment A:

> A copy of all resolutions, affecting the policy, principles, or platform of The Theosophical Society, which are to be voted upon at the Annual Convention, shall be sent to the Executive Committee three months before said Convention, whereupon due notification of the proposed resolutions shall be given to all Branches by the Executive Committee.

Mr. Johnston has received a letter from Mr. Paul Raatz, dated March 26, 1916, which I think does him great credit, and therefore, I am particularly glad to be able to read it aloud. He writes:

"Berlin, March 26, 1916.

"Dear Mr. Johnston:

"I have just received the letter containing your amendment. I am not able to confer with all our delegates, but I am sure they will agree with your version as I do. Of course, I think three months a short time if you take into consideration the journey to Europe and back, and the time necessary for the Secretary to inform all Branches, for these to hold meetings to form a decision and to report to the Secretary.

"It is seldom that we have had such successful meetings as during the last year,—our rooms are crowded and great interest is shown in all theosophical matters. Of course, we impress constantly that Theosophy is a *Life* and not a system of dogmas.

"With best wishes for our Convention, I am,

"Yours fraternally,

(Signed) "PAUL RAATZ."

So Mr. Raatz personally accepts the American Amendment to the German Resolution, but it was not possible for him to communicate, in time, with all the other Berlin members who originally joined with him in proposing Amendment A. It is necessary therefore, now, to read the brief speech which was sent to us by Mr. Raatz, at an earlier date than the letter I have just read, in support of the German resolution. Perhaps it would be as well to say, quite frankly, at this stage, that in the opinion of the Committee on Resolutions the Berlin members who make this proposal utterly fail to understand the purpose of the Resolution of last year. It is necessary for you to have in mind, before you consider the arguments of Mr. Raatz, what was said at the last Convention about the fifth Resolution then offered, the only one that was "not of a formal character." So I shall ask permission to read an extract from the Convention Report. The Resolution itself read as follows:

WHEREAS, The first and only binding object of The Theosophical Society is to form the nucleus of a Universal Brotherhood of Humanity; and

WHEREAS, In the name of Brotherhood, war as such is being denounced from many pulpits and lecture platforms, and in newspapers and magazines, with appeals for peace at any price; and

WHEREAS, Non-belligerents have been asked to remain neutral; therefore be it

Resolved, That The Theosophical Society in Convention assembled hereby declares:

(a) That war is not of necessity a violation of Brotherhood, but may on the contrary become obligatory in obedience to the ideal of Brotherhood; and

(b) That individual neutrality is wrong if it be believed that a principle of righteousness is at stake.

Following the reading of that Resolution, I spoke last year as follows:

I do not think any long exposition of this resolution is required. It does not suggest that it is the duty of any member of the Society not to be neutral, though, speaking for myself, I cannot conceive of anybody as being neutral. That question, however, must be left to the individual, to his conscience, his heredity, etc. It is not for the Society to decide for him or to express his opinion for him. But in view of the fact that there are clergymen, of all kinds and of all nations, who so hopelessly misunderstand

religion as to declare that war necessarily is a defiance of religious principles, it surely is important that we, as members of The Theosophical Society, who have every reason to believe that we can see more clearly into the underlying facts of life, should call attention to this truth—that you may fly to the uttermost parts of space, and yet you do not get away from war. All progress, all growth, is the fruit of conflict, and it is a monstrous perversion of religion to talk of peace at any price, regardless of duty, of honour, of righteousness. We, as a Society, ought to stand for those principles which a member of any nationality should respect. So long as he is willing to lay down his life, for love's sake, for that in which he believes, he ought to have our support, and not, by our silence, our inferred condemnation.

I cannot believe that any member of the Society can see things in any other light, so far as this question has been carried in the Resolution we suggest—and we must not carry it any further. Any member who has tried to live in obedience to his own ideals knows that his life is a life of conflict. Having done that, and so gained some insight, a member must see that you can divide the universe into two great camps; forces making for righteousness, and the forces making for evil. Do we stand aside and say that conflict is none of our business? That is not conceivable. We have been shown the way by H. P. B., who the moment she drew breath began to fight, and fought like a lion until she died.

With these facts in mind, and remembering that they were read by the members in Germany, it will be easier for you to understand the speech by Mr. Raatz which I am about to read. He writes:

"At the last Convention of The Theosophical Society two resolutions were unanimously adopted. It is the opinion of the undersigned members of the German branches that these resolutions ought never to have been put to vote at the Convention, as this proceeding contradicted the theosophical spirit and method as expressed in Professor Mitchell's pamphlet 'The Theosophical Society and Theosophy' and still more clearly in Mr. Johnston's article 'What the Theosophical Society Is Not,' published in the July number of the QUARTERLY, Volume VI. It is the opinion of the undersigned that The Theosophical Society has not even the right to pass resolutions at its Convention commenting on our principle of 'Universal Brotherhood,' for the reason that views on this principle constantly change as members gain experience. Every member ought, however, to have the privilege of expressing his or her views at the Convention on all topics under deliberation, but the Convention is not justified in passing resolutions which bind the whole Society to one view.

"On page 27 in Mr. Johnston's article are to be found the following words:

"'As Theosophists we by no means desire that all men should ignore their differences in a dead level of uniformity. This is not our ideal, whether for humanity as a whole or for our Society in particular. We in no way seek uniformity of opinion, unanimity of belief. On the contrary, I for my part would welcome a far greater diversity of opinion, of belief, of faiths, of races and creeds represented. . . . Nor should we seek to minimize their differences! on the contrary we should ask each to express his own ideal . . . and then ask that all should admit and accept these differences, in the spirit of perfect tolerance and freedom, the spirit of that deeper unity which underlies all differences.'

"The Theosophical Society therefore has no right to decide what its members shall believe or what they shall not believe. An advocate of the Peace Movement can declare: 'War is a violation of brotherhood.' A non-advocate can hold the view: 'War is no violation of brotherhood.' Both can however, believe in Universal Brotherhood. Here are two aspects of the same subject; above these and encompassing both The Theosophical Society stands

and gives room to both views, for only so can both sides have an opportunity of gaining the experience which evolutionary progress demands. He whose ideal is 'peace' ought not to be forced to sacrifice his ideal in favour of one whose ideal includes war.

"Many of us believe that hypnotism is a violation of brotherhood, that our brother is thereby robbed of that which is of most value to him: his will. It would however, never occur to us to frame a resolution and declare—as a society—that hypnotism is a violation of Brotherhood. Those who advocate hypnotism are influenced by the seeming compassionate, beneficent results in curing drunkenness, in overcoming criminal tendencies, etc. Only life and its experiences can harmonize these two views. It is the same with vegetarianism, spiritualism, ethical culture and the peace movement. All have their sincere advocates and their bright, truth-bearing aspects. A society that would pass resolutions *which exclude those* who represent these various movements, or which only repel them, has no right to be called Theosophical. Such resolutions give evidence of intolerance toward views, springing from pure, brotherly motives and sincere belief. If we allow the Convention of The Theosophical Society to frame and pass resolutions on religious, philosophical, ethical and political subjects, the result will be a transformation of the Convention into something similar to the Councils of the Church Fathers. The spirit and principles of The Theosophical Society will disappear and a dogmatic society will be formed, whose duties consist in determining what shall be believed and what not believed, what Brotherhood is and what it is not. It is our opinion that these two resolutions are the beginning of these conditions, for all members of the Society are forced to accept the truth of the declarations here made, as they were unanimously adopted and therefore binding for the whole Society. The danger of such a course is evident, when we realize that the advocates of the Peace Movement (and there is a large number in The Theosophical Society) will now feel that there is not place for them in the Society. Is this right? Can The Theosophical Society do this without sacrificing its true spirit? Is there really no place in The Theosophical Society for the advocates of the Peace Movement and for those who sincerely desire to remain neutral in the present war? This cannot be true. The friends of peace cannot be missed in 'the great orchestra of man,' nor the truth-seeking spiritualists, nor the ethical workers, and, as Mr. Johnston says, speaking of sects, not even 'the most heretical, since each has worshipped some divine spark brightly gleaming for Him alone.' 'The fundamental Theosophical procedure,' he continues, 'gently to hear, kindly to speak, has its miracles still to work, and when they are worked, there will be that wherewith to give food to the lives of multitudes.' . . . 'Instead of dwelling on the differences between us . . . we must approach them in a kindly spirit of understanding; recognizing frankly their good and lovable qualities, their strength in certain things wherein we are weak; our ability to help them in those things wherein we are strong. Thus coming into friendly and cordial relations with them, we shall presently come to see that there is no necessary strife between us; that our likenesses are far more vital than our differences, and that as for our differences the wise thing is to accept them frankly on both sides, agreeing to differ, in the genuine Theosophical spirit.'"

At this point, I think it would be well to call attention to the complete misunderstanding, the reversal of an understanding, of what was done at the Convention last year. Instead of excluding anyone or saying what members should believe, we said that it was not necessary to believe in Pacifism in order to believe in Brotherhood. Instead of saying you *shall* believe in Pacifism, or you *shall* believe in war, every effort was made to emphasize the large spirit of The Theosophical Society, and to make it possible for those who believe that, in certain

circumstances, war may be right, to remain in the Society. For this misunderstanding of the 1915 Resolution, we do not blame the Berlin members; but we regret that they imagined we had excluded certain people. They say that all members of the Society are "forced to accept," etc.; as if any Resolution of this Convention could bind you, or me, or anyone else, to believe in that which we do not believe in! Last year we said, Do not, in the name of Brotherhood, lay down any law. There are people who most conscientiously believe that war is not necessarily inimical to Brotherhood. We said, Do not condemn them. That is the intent of the resolution we passed. Let me continue with Mr. Raatz's speech:

"Another point to be considered is the great danger of placing on record a resolution declaring the necessity of *outer* war and making no mention of the *inner* struggle against the lower self. All of our most valuable books: 'Light on the Path,' 'Voice of the Silence,' 'Letters That Have Helped Me,' 'Bhagavad Gita,' teach us the importance of fighting against ourselves, not against others. The first resolution however says plainly that *war* may become necessary in order to realize Brotherhood. Do we desire that in the future it will be said of us, that The Theosophical Society carried on *war* in the name of Brotherhood as it is said of the early Christians, that they waged religious wars in the name of Christ? That is surely not our desire.

"It is not necessary to call attention to the flavour of politics in the second resolution, nor to the plain drift of thought in the exposition. The attempt to stamp neutrality in this war as something unnatural and bad contradicts all that our great teachers, H. P. Blavatsky and W. Q. Judge said. In the 'Theosophist,' volume IV, H. P. B. writes as follows:

"'During the whole period of four years' living in India, neither our Society, nor its founders, nor the Journal, had anything to do whatever with politics. Nay, feeling an innate and holy horror for everything connected with it, we have avoided the subject most strenuously. Empires might have fallen down and arisen anew during that interval, and still our Journal as ourselves would not have heeded the catastrophe but given ever our undivided attention to 'Occult Truths' and kindred metaphysical problems.'

"And in one of Mr. Judge's 'Letters,' volume II, are to be found the following words:

"'This is the right conclusion, to let all talk and other people's concerns slip by and not meddle. No one should be taking information to another, for it fans a flame, and now we have to ignore everything and just work on, be good and kind and, like St. Paul's charity, overlook all things. Retire into your own silence and let all others be in the hands of Karma, as we all are. "Karma takes care of its own." *It is better to have no side,* for it is all for the Master and He will look out for all if each does just right, even if, to their view, another seems not to do so. By our not looking at their errors too closely the Master will be able to clear it all off and make it work well. The plan of quiet, passive resistance, or rather, laying under the wind, is good and ought to work in all attacks. Retreat within your own heart and there keep firmly still. Resist without resisting. It is possible and should be attained.'

"These great ones had another view of neutrality than that expressed in the second resolution and its exposition, and we believe our Society is safer if it follows closely the course taken when they were pilots. Then it can in truth be said of the Society, as Mr. Johnston writes: 'We have no creeds to offer, we have no dogmas to enforce, we seek no uniformity of opinion, no oneness of practice or belief. In the spirit of toleration, of spiritual freedom, of brotherly love, we meet all men, we accept all differences, we recognize the rights of all, and thus we work for the consummation of divine humanity.'

"Impelled by the ideas here expressed and in order to avoid passing reso-

lutions as at the last Convention, to which many absent delegates do not agree, we kindly ask the Convention to include the above Amendment in its deliberations.

"PAUL RAATZ."

"On behalf of several members of Berlin Branch of The Theosophical Society."

Why should the advocates of this view feel that there is no place for them in the Society? What could we do, or what could we wish to do, to exclude them? There is ample place for any number of members who are advocates of the Peace Movement, and there is doubtless place even for those who wish to remain neutral: in the wisdom of the Supreme Powers, place has always been provided for those who remain neutral! The terms of the 1915 Resolution are as fully applicable to inner struggle as to outer warfare, and the Resolution does not state that outer war is necessary, or on the other hand, that it is unnecessary.

Mr. Judge's letter, which has been quoted in Mr. Raatz's speech, was written at the time of what some of us familiarly call "the Annie Besant row"; it was written to one of his supporters and close friends who had been defending him vigorously. To that friend, Mr. Judge said,—"See here, that is all right but it is a dead issue; forget it, think of the Masters, and go ahead and work for them"—which he knew was in accordance with that member's own ideal.

Frankly, at the time of the last Convention, I do not think that any one of us had expected opposition to that Resolution from the source from which it came; there was no opposition in England, in Norway, in Sweden, or in South America. We had not looked for it in Germany, and it was only from Germany that it came. We do not feel that the Berlin members understand either the 1915 Resolution, or the quotations that they use. We do not think that their Amendment is in any way needed.

We are anxious, however, to meet them wherever we can do so, and consequently we did not look at their proposed Amendment to the Constitution with neutrality. Instead we went out to them, trying to meet their views wherever possible. Having been compelled to differ from them in matters of conscience and ideal, we tried here to meet them half way, and in our substitute (Amendment B) we have accepted the intent of their Amendment, only seeking to make its provisions conform to the existing requirements of the Constitution.

In Mr. Raatz's speech, there is a protest against the introduction of "politics." It would be wrong to let that phrase go without explanation. There is no one here who voted for that 1915 Resolution, who would think that The Theosophical Society should mix in politics; if there were a political question at issue, H. P. B. would say, and we would agree with her, that it is none of our business. I can imagine, however, that if H. P. B. were now given five minutes of physical time in which to express herself on neutrality, and on what is now taking place in Europe, there would not be one of us left in the room at the end of the five minutes. Because whatever force she could draw down from high heaven she would draw down and let loose in uncompromising denunciation of wickedness and wrong-doing.

Surely this point should be clear. To help the German members to understand the situation, we asked them to consider the murder of the Austrian Grand Duke and his wife. Was that a political question? Surely it was not. If a Servian member had said, "You ought to let that go, it is politics;" we would have said, "No, it is not politics, it is cold-blooded murder! As Theosophists we condemn it because we know it to be wrong." H. P. B. would not have called it politics; she would have had some better and stronger word than murder. If we are clear that what is taking place in Europe is not politics, but a question of right and wrong; if we believe that we ought to die for principles, and in protec-

tion of those who are weak and down-trodden—then what follows? In the Resolution of last year, we said as little as could be said.

But because the Berlin members have misunderstood the matter, the Committee on Resolutions recommends that Amendment B be adopted. It provides that as much time as possible be provided for the consideration of all Resolutions. There is no reason why that should not be done. So the Committee recommends that Amendment B be passed.

Now for another Resolution, the passage of which your Committee has been asked to recommend. We are strongly of the opinion that it would not be right for the Convention to pass this Resolution. It was sent in by a member and a delegate, who has the right to put this forward as his own view. If there were here a German who had just come from the front, and who wished to present a resolution to the opposite effect, we would read his resolution, as I am going to read this one. But we should recommend against its adoption, for the same reasons that influence us now. The resolution which I shall now read is presented by Mr. K. D. Perkins, a delegate from the New York Branch.

"*Resolved,* That The Theosophical Society in Convention assembled places itself on record as to the present war:

"It is the conviction of the Convention that the powers of good are now ranged over against the powers of evil: that, among the nations, France is leading the charge of the White Lodge against the attack of Germany supported and directed by the Black Lodge and all the evil forces of the world:

"That this is a time when nations and individuals have chosen and must now choose to wage war both outward and inward, on one side or on the other:

"That this day of Convention is the eleventh hour and that choice must now be made; furthermore, the Society recognizes the fact that in this great conflict between good and evil, to choose neutrality is to choose hell."

We do not recommend a vote upon that resolution, but recommend that it be indefinitely postponed.

THE CHAIRMAN: The motion before the Convention is the report made by the Chairman of the Resolutions Committee. I shall first put before the Convention Amendment A, which is reported adversely by the Committee. There are proxies present, holding votes to the number of 40, instructed to vote for that German Amendment. These proxies are held by Mr. Charles Johnston. Is there any discussion on Amendment A?

There were calls of "Question": and Mr. Johnston said, "On behalf of the German members who have constituted me their proxies, I vote 'Aye'" (40 votes); 85 delegates and proxies voted Nay.

The Chairman then put Amendment B; the votes were recorded—Aye, 85; Nay, 40 (for the German delegates), and Amendment B was declared carried. The next question was declared to be on the motion of the Resolutions Committee indefinitely to postpone action on Mr. Perkins' resolution.

MR. PERKINS: The Chairman has said that if a member of the Society from Germany were here, one who chose to make a fiery defence of the Kaiser and of the German war policy, we should listen to him with tolerance and consideration: I do not wish at this time to speak to the resolution, for I feel that there may be others who would like to express their convictions, and perhaps a number of members who would like to vote upon the subject matter of the resolution, though they may decide that the Convention itself should not go on record. I should like, therefore, to ask for an expression of individual opinion on this resolution. If as delegates to this Convention you do not wish to go counter to the recommendation of the Committee by voting on the resolution, would it not be a different and an entirely legitimate action for individual members of The Theosophical Society to express their individual opinions upon a great moral issue?

MR. J. F. B. MITCHELL: I should like to express entire accord with Mr. Perkins' resolution, and my regret that it is not proper and feasible to put it to

the vote; for I believe that this is a conflict between right, justice, and courage on one side, and unspeakable wrong on the other side.

MR. MICHAELIS: I should not like to have my action as a member of the Committee on Resolutions, in reporting against Mr. Perkins' resolution, taken as indicative of my personal feeling. Far from it. As half German in body, I claim the right to speak for the true Germany, and I rejoice that this war is punishing Germany—I hope that she will suffer until she has paid. Indeed I would go further, I would urge all here to pray that light from Heaven may blast the infamy perpetrated in the name of Germany.

DOCTOR CLARK: I have always had the conviction that the mission of France in the world is a divine one. As a mere boy, I instinctively and heartily abhorred the enemies of France, and now, in maturity, with more reason, and with equal heartiness, I feel the same.

MR. J. F. B. MITCHELL: I think there may be many people in this room who do not wish to speak, yet who would feel it a disgrace not to give some expression to what they feel. Could not such people stand up, without saying anything; that would not be a vote.

The Chairman ruled that there could be no vote without first refusing to accept the recommendation of the Committee on Resolutions; as an expression of feeling, as individuals and not as delegates, those who were in sympathy with the intent of the resolution would be allowed to rise. The audience promptly sprang to their feet; the Convention Secretary noted only one delegate who did not desire to be counted. (Two or three members did not rise at first, mistaking the intent of the action; later they explained their mistake and asked to be counted in.)

THE CHAIRMAN: The question is on the recommendation of the Committee on Resolutions which moves the indefinite postponement of Mr. Perkins' resolution.

MR. HOHNSTEDT: I have not had time to think over this resolution, but because I am of German descent and have lived all my life among Germans, I want to say that I believe we cannot change eternal verities; if we recognize right and wrong, we must acknowledge that Germany is on the wrong side.

The Chairman requested Mr. Hargrove to take the chair.

PROFESSOR MITCHELL: I also should like to speak to this question, and on certain larger aspects of it. This individual resolution expresses something that is evidently close to being the unanimous feeling of those present, but I agree with those who think it should not be voted on by the Convention as such. It is important that we should understand what we have not only a right but a duty to vote on and to stand for, in public and in private. The Theosophical Society stands for one object, the ideal of Universal Brotherhood. That ideal is given us, and in it lie great spiritual principles which we accept. In its light, and as corollaries of it, other spiritual principles have been made known to us; and these also we have held and promulgated. We have great responsibility for the use that is made of those great names which we put forward as standing for permanent spiritual values that all men should seek, and for which we should give our lives. It is a responsibility that we cannot shirk.

Mr. Hargrove has made it clear that the resolution which was adopted in this Convention a year ago was a defence of Brotherhood against a complete misunderstanding of it. If there is one thing to which the Society is committed for all time, it is the defence of that spiritual principle, not only from those who attack it (which is easy), but from those who cheapen and prostitute it, who lower it to a sickly and pernicious sentimentality, or who use its name as a cloak for far more active evil. It is for us as a Society to speak out whenever and wherever spiritual principles are at stake; but it is for us as individuals to make the application of such principles to individual instances. Individual instances involve individual duty: and we know that "the duty of another is full of danger." But spiritual principles are universal as well as individual. They concern us all and the Society as a whole. If, therefore, an issue requires speech, I would not have

the Society keep silent; least of all because it might be dangerous to speak. We should give the life of the Society, as we should give our individual lives, when demanded for the cause of Truth. To seek to save friction, trouble, hurt feelings, at the cost of Truth, is not possible. To save our life there, would be to lose it.

But in such a case as this, I do not think it is for the Society as such to declare what is truth and what is falsity. All who are here assembled evidently believe, as I myself believe from the depths of my soul, that the highest values of life, the spiritual principles for which our Society stands, are being defended by one group of nations, and are being attacked by another group of nations. It is well for us as individuals to state this conviction. But there does not seem to me to be the need to-day, as existed last year, for the Society itself to speak in defence of its trust.

One other point: in a letter from a German member I am asked in what our Brotherhood with them can now consist. Our Brotherhood lies where, and to the extent that, each of us, German and non-German alike, is prepared to give his life and his all for his vision of truth. To the extent that he is ready and willing to do that, each is living in accordance with at least one theosophic principle. There we can meet him, in his willingness to give his all; but his beliefs on this point we do not share. To share them would be the nullification of all for which The Theosophical Society stands. It would be for us to depart from the one point where we can meet him.

Every quotation in that letter from Berlin that was read to us was there used to defend the exact opposite of what was intended by the writers who were quoted. So it is with that nation to-day; consciously and unconsciously, they have so done violence to the truth given them, that we, in defence of that truth, are compelled to put our views on record. But I believe we can do so as effectively and more wisely, in the present circumstances, by individual rather than by official action.

I may add that it was certainly not known to many members of the New York Branch that Mr. Perkins' resolution was to be submitted, as I myself had no such knowledge. In fact I suspect that he took few of us into his confidence; but it was known that the views of the great majority of the Branch were in harmony with his as he has here expressed them.

Professor Mitchell resumed the chair, and recognized another member of the New York Branch who said, "German as I am by birth, I wish to thank Mr. Perkins for his resolution, and I regret exceedingly that I cannot have the opportunity to vote in favour of it."

Mr. Johnston: The first reason why I should like to speak on this resolution is because the interweaving of some sentiments of mine in Mr. Raatz's speech may have confused their meaning. The second is because it has been my duty and privilege to represent the members of the Berlin Branch regarding Amendment A; and the third, because the members of the T. S. who personally knew Madame Blavatsky and Mr. Judge are not very numerous. Those who have had that privilege should think it their bounden duty to confirm what Mr. Hargrove has said about the attitude of H. P. B. and Mr. Judge on this question.

As to Mr. Perkins' resolution, I think The Theosophical Society can make its situation clear; and I, as a member of the T. S., should like to make my own situation clear, and to say this: If it is a question between abominable tyranny and humane gentleness, there can be little doubt about the position of the T. S. Between bestiality and purity; between infamous cowardice and courage, there can be no question. If a man calling himself a soldier will shelter himself behind women and children, it would not be well for that soldier if we had the disposition of his future activities. If there is a question between organized infamy, and sincerity and truth, there could be little doubt as to where the T. S. would stand. We are for truth, against lying; for honour, against dishonour; for courage against infamous cowardice; for love and mercy and pity, against abominable tyranny.

Judge McBride: I promised my wife that I would not make a speech, and she

is here to claim the promise; but I do not feel that I should sit still and say nothing on this question. As an individual, I am heartily in sympathy with the sentiments that have just been expressed; as a delegate to this Convention, I feel that we have no right to adopt a resolution of this character. One of the fundamental things in Brotherhood is tolerance of others opinions. It is evidently the almost unanimous opinion of those here present that is expressed in that resolution, but some one may be equally conscientious in believing that the Germans are right in this war; and in speaking here, as a Convention, we speak for all. We are asked to become members of a Universal Brotherhood; if we adopt such a resolution, we should make it difficult for those who believe the opposite to become or to remain members of the Society.

MR. PERKINS: As a member of the Society, I wish to express my feeling about the matter that is in the resolution. I think there is an almost unanimous feeling about it here today, but is it satisfactory to have it stop at such a feeling?

A year and a half ago, Germany and the Black Lodge started a drive through Belgium and France, at all that is dearest to me. At the Marne they were held and then forced back. Two months ago, they started another drive aimed at the heart of France, and at the heart of the White Lodge; they got to Verdun, and there they stopped. *"Ils ne passeront pas."*

As individuals, I think we ought to do something about it at this moment, and in every moment of our lives. Let us unite our feeling, our aspiration, our determination! Let us stand shoulder to shoulder and go forward into action as if we were on the battle line at Verdun; we are on the battle line whether we know it or not; there is no member of the Society who is not at this moment helping or hindering in that great battle at Verdun. If we shut our eyes to it we are losing the opportunity of this lifetime. I think we should say, "We will help to stop that drive, and throw it back over the Rhine where it belongs; we will start a drive of our own, one that shall not stop at Berlin but shall strike into the heart of the evil of the Black Lodge itself."

We can put the spirit of that drive into everything we do. We do not need to be noisy about it; the spirit and consciousness of this decision will be dynamic in our lives. This war is, I believe, being fought not only on the plains of France but on the plains of Heaven; it is the old conflict renewed of which we read: "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not."

This is a day of choice; there are no neutrals in this warfare; it is our splendid privilege to throw ourselves into this conflict under the banner of that great Warrior whom Michael serves.

MR. GRISCOM: I had not intended to speak on this matter, but something that Mr. Perkins has said gave me an idea that it might be worth while to express. He said let us not be content with talking. What can we do? We do feel intensely about this thing, as intensely as ever in our lives, but we are here in America. What can we do beside feeling and occasionally talking? I did something when I got up on my feet, because I hate talking; it is a distinct sacrifice, and I did it deliberately as a little contribution in this fight. Every time that we choose to make a conquest of ourselves, or to overcome a habit, every time we perform a duty in that spirit, we are contributing our quota in this fight, and the Brothers of the White Lodge can use it in their fight with the Black Lodge. We can actually serve them from moment to moment if we act with the conscious intention of playing our full part in this fight.

JUDGE MCBRIDE: I had a part in the war we had here fifty years ago. Then there were men who wanted to go to the front and were not able to go; they sent substitutes. I am now between 73 and 74 years old, and they claim that I am beyond the fighting age. A year ago my boy, who is very dear to me, suggested to me that he felt he ought to go into this war. All I could say to him was,—If I were your age I think I should go; so go, and do your duty like a man. I have

a letter from him written in February; he has been in the trenches since September. He had heard of my illness, and naturally wanted to come to me, but he said he should not be his father's son if he did not stay there and do his duty.

A New York member: I am one of the few who did not stand to show their hearty agreement with Mr. Perkins' resolution, for which we were not allowed to cast our votes; and I cannot be content to leave without explaining that I am in entire agreement with it, and failed to rise because of a misunderstanding of the situation. I have lived for years in Austria and in Germany, and I now have many German friends, but all that has nothing to do with it to my mind; this is a matter of principle, and I should be ashamed not to speak out.

Mr. Hargrove: I believe that it is the duty of the Chairman of the Committee to make a plea for the adoption of the Report of the Committee.

Perhaps every one present this afternoon remembers that H. P. B., who was the instrument used for the founding of the T. S., showed what she thought of war, and of how one should stand for one's principles, by fighting in the ranks under Garibaldi, even though she was a woman. She set us a good example; Judge McBride has set us a good example, and I should like his son at the front to know that we congratulate him upon having such a father.

In this discussion we have used terms that some of you may not be accustomed to use; we have used theosophical terms in speaking of the White Lodge and the Black Lodge; we might have talked of Heaven and Hell, or we might have spoken of the powers of evil and the powers of righteousness. Do we not know them in ourselves? Is it not evident that there must be conflict between these two sets of forces? We can feel these forces surging through us; if anger should make our hands tremble, what would it be but a force? Or if, as Mr. Griscom rises to speak, he wills or prays that his sacrifice be used for a certain purpose, does he not give direction to his deeds, and are they not thereby made more useful than if they were laid as a pointless sacrifice in the hands of Karma? It would seem that many feelings have been liberated here this afternoon, but we ought not to stop there, especially since we, as a Convention of The Theosophical Society, standing on earth, represent what many of us firmly believe to be an actuality in the unseen world. It is in our power, through our intensity of conviction, to liberate right here something that shall pulverize some of the blind, blatant enemies of righteousness. When we stood, to show our sympathy with the intent of that resolution which we did not pass, we stood for our unfulfilled ideals, and for what is, to those of us who believe in Masters, the supreme goal of life. Because of that combination of factors, I should be bitterly disappointed if we had not sent out into the spiritual world, something that will uphold those who are laying down their lives for righteousness, and will comfort those countless women who are laying down everything for the vindication of their and our ideal.

On behalf of The Theosophical Society, and of the cause it represents, and of its leaders, who are the leaders of the world's hope and promise,—thank Heaven, even we are fighting, side by side with the Allies, with the soldiers of France. It is my profound conviction, without which life would be intolerable, that in whatever we do, whatever our mission in life may be, we have it within our power so to work as to do everything possible against that which we loathe, despise and abominate, and so to do our bit toward overcoming the evil in the world. That is the meaning of Brotherhood; to take part, not to stand aside. Let us go forth from this Convention thanking high Heaven that we can take part, and that we stand under that flag and for those leaders whom we love, and would serve.

The Chairman: The question is on concurrence in the Report of the Committee on Resolutions, which recommends that Mr. Perkins' resolution be indefinitely postponed for the reason given.

The Report was unanimously accepted, and the Committee discharged with thanks. The Report of the Committee on Nominations was next called.

Election of Officers

On behalf of the Committee on Nominations, the Chairman recommended that the Convention re-elect all officers whose terms expire this year. In the Executive Committee, there are two vacancies, and the Committee recommended that Dr. Keightley and Mr. Raatz be elected to succeed themselves. This was unanimously voted.

For the other offices, the Committee named the following to succeed themselves:

Secretary, Mrs. Ada Gregg. *Treasurer,* Professor H. B. Mitchell.
Assistant Secretary, Miss I. E. Perkins. *Assistant Treasurer,* Mr. K. D. Perkins.

These four officers were unanimously elected. It was then suggested by the Chair that the Convention take a recess of five minutes before proceeding with the next business which would be the Report of the Committee on Letters of Greeting. The recess was taken.

Letters of Greeting

The Chairman of the Committee reported that the letters sent to the Convention were most interesting; among them some that set forth with force and fire the views of absent members on the very issues of which we have been speaking. Much as we should enjoy presenting those letters to you, the time is short, and we therefore suggest that you accept the letters as read, and refer them to the editor of the Quarterly, for use in connection with the Convention Report, so far as space may admit.

Mr. Hargrove asked from whom the letters were received, and the Chairman of the Committee read the names of the writers. Mr. Griscom suggested that the editor also be given permission to include with these letters, such as might come by later mails, the mails from Europe being so uncertain. This recommendation was added to the Report of the Committee, and that Report was unanimously adopted.

Reports from Delegates

Blavatsky Branch, Washington

Mrs. Gitt: Our Branch holds semi-monthly meetings, and we have continued the plan of having no president but a rotating chairman—each member selects a subject for her meeting, and presents it as she sees fit. Many of the most interesting meetings have been based upon articles from the Quarterly; we have also studied Mr. Johnston's *Yoga Sutras,* which all the members wished to take up, and we have gained even more from this study than we had thought possible. Our meetings have been harmonious and wholesome. Each member does individual work; those who are connected with the churches have unusual opportunities; in the Episcopal churches of the city there have been Missions which have seemed to me to be the best thing that has come to the Christian church. Remarkable work was done in one church by Doctor Johnston of Philadelphia; he is a Missioner, a very bold spirit and a true theosophist, in thought and practice. He was the means of bringing a great revival of religious interest to Washington. Some of us did all we could to further his work, and we hope to do more next winter.

New York Branch

Mr. Main: (Called upon as an oldtimer, whom we seldom have the pleasure of seeing at the New York Branch meetings, in these days.) I have agreed fully with what has been said about the present issues, for I am continually finding it necessary to strain my conscience to have as much charity as possible for our German friends. We must all appreciate their kindly domestic qualities, and their intellectual abilities; their moral shortcomings may be compared with color blindness. For three generations, the Germans have been forced into a certain

intellectual and moral mould; the government has controlled education as rigidly as a Chinese woman's feet used to be bound; and now we see the painful results.

Several have spoken of the power that we have, and seldom appreciate, to use moral and unseen forces. We might further compare ourselves to bacteria, so small are we from the standpoint of some universe-wide intelligence; and we have excellent warrant for the comparison, as a great teacher has compared the Kingdom of Heaven to the leaven that a woman hid in her meal. Leaven, yeast, belongs to the same great class as the bacteria; and science has now shown us that yeast has a peculiar vitality of its own, a little of it introduced into a substance spreads by reproducing its own vitality. The same is true of bacteria; and we have discovered that it makes a great deal of difference whether the bacteria introduced into the body are of the benign variety or of the variety that produce disease, as they multiply in the body. So with our Society, we are small but we have a powerful effect upon the life of the nation; it is of the greatest importance that the right kind of vitality should be spread through our country. Since the Civil War, nothing has really broken in upon our peace, we have become sentimental and have fallen away from the times when principles governed the thinking and the action of our people. It is time that we all faced the situation, and recognized the inimical forces that are at work in the midst of this country. As Mark Twain said about the weather—Much has been said about it but little done.

Providence Branch

Mrs. Sheldon: It is so late that I shall not attempt to make a report on the Branch, but merely to say that the work has been going on steadily and surely, with keen interest in the principles of Theosophy. The opportunities in Providence now seem greater than ever before in our twenty years of work.

Hope Branch, Providence

Mrs. Regan: This is our first year of definite outer work. We were fortunate in procuring a suitable room in a new building, and we have held our meetings on the second and fourth Sundays in the month. For each meeting a subject is chosen in advance, and advertised; all the material that we use is taken from the Quarterly—especially from the "Questions and Answers" department and from the "Screen of Time." The first half hour is given to a presentation of the subject, followed by general discussion, in which all those present take part. Members have read papers at several of the Women's Clubs, and have entertained at tea, following the tea with the reading of "War Seen from Within." There has been a decided spirit of harmony and unity in all our work, and we have taken for our motto that saying of Phillips Brooks'—"It is not what the best men say or do, but *what they are* that constitutes their benediction to their fellow men." The members of the Branch are trying to *be*.

Cincinnati Branch

Miss Hohnstedt: We have been holding weekly meetings, with a printed syllabus, all the members taking part in the work. The attendance has been small this year, but every member is more enthusiastic than ever before; illness, bad weather, and distance from the meeting place have worked to reduce our attendance but could not affect the enthusiasm. Much of the sentiment of the Central Western States is pro-German, and that has made a difficult situation for our little Branch to combat. I think, however, that we have succeeded in making the situation of the Society and its members clear. When I read Mr. Raatz's letter in the Quarterly I could understand his mistaken views, from my knowledge of the feeling of many in our community. Our Study Classes have kept the members together, and have been a source of inspiration. We have used *The Secret Doctrine*, the *Key to*

Theosophy and several other books. The article entitled, "War Seen from Within," has often been discussed; and we have considered taking up the "Battle Royal," from the last QUARTERLY.

MR. HOHNSTEDT: I should like to give the keynote of our meetings, and it is not easy to put that into words. The meetings are largely attended by members who have been in the movement for some time, for it has happened that the people newly interested in Theosophy have largely gone into another society which imported a speaker and made an active campaign, even locating in the building where we have had our headquarters for years. Our members have an intellectual conception of Theosophy, they believe in it, and the will having been aroused they find that it is necessary to work. We feel that in our unfortunate environment we have the opportunity to make the word of God manifest by our work—and that is what we are trying to do.

MISS FRIEDLEIN was asked to report on the work in Seattle, but she said that she had been away from that Branch for three years and felt that she could not give any real report of their activities; she was, however, about to return there, and she meant to go to work.

VIRYA BRANCH, DENVER

MISS EVANS: The Branch has been holding its meetings as usual; there is a public, formal meeting once a month, and an informal one once a month. We found that whatever subject we might choose the discussion came back to the war; so finally we took war in general as our topic, and tried to see in past wars what the spiritual heritage had been. Sometimes we took a personal hero, like Joan of Arc, again, we took the Crusades and again our own Civil War, trying to link them with the present European war. With the aid of the *Gita* and the QUARTERLY, we have been able to bring out some vital and interesting aspects of the present situation. Several of our members are working together in the same church, and so have the opportunity to discuss their problems there in the light of Theosophy, and to try to carry the theosophic spirit into their work.

MIDDLETOWN BRANCH

MRS. GORDON: For several years I have not been in Middletown when the Branch was in session, but I have kept in close touch with the members, and I understand that the meetings are conducted in the same manner as in previous years; so I may venture to report on the gleanings I have made from letters. The meetings have been held twice a month; these meetings have been well attended, and the visitors take part in the discussions that follow the opening talk. The subjects for the meetings are assigned to the different members, and each one opens the discussion of his topic. At one meeting a very interesting paper was contributed by one of the non-members. Special attention has been given to the study of the *Yoga Sutras,* with great profit to all who took part in the work.

FOR THE MEMBERS-AT-LARGE

MR. SAXE: I have been asked to speak on behalf of the members-at-large, and the only thing that occurs to me to say is that last year, in connection with the Report of the Treasurer, Professor Mitchell suggested that members who had not tried the practice might find it worth while to use a mite box for small donations to the T. S., making a point of placing one coin in the box daily. I have tried this, and I found it very difficult to remember three hundred and sixty-five days in the year; I also found the experience a valuable one. Being a member-at-large, I want to say a word that is not for those who are here present, but for my brothers and sisters who belong in the "at-large" class. It is my conviction that they can have no idea of what they are losing in not being at these Conven-

tions; and so I wish that I could register here a message to them, could tell them, in unmistakable terms, that if they had any notion of what they are missing, many of them would surely be here.

New York Branch

Mr. Hargrove: I have been asked to speak on behalf of the New York Branch, as its Chairman, but I feel that I have occupied so much of the time of the Convention that I should greatly prefer to have some one else speak for the Branch.

Mr. Griscom: Why not let the Branch speak for itself, since one of its regular meetings is to be held this evening?

Professor Mitchell: The Chair hopes that all visitors, delegates, and friends, as well as the faithful Branch members, will be present this evening—it will be much better to exhibit the Branch then than to attempt now to tell you how nice it is. I should like to say just enough about it to induce you to come.

After the announcement of the lecture by Mr. Charles Johnston, on Theosophy, Sunday afternoon, April 30th, at half past three o'clock, at Hotel Saint Denis, Mr. Michaelis made this motion: That the Chairman of the Executive Committee be asked to put a vote of thanks to the Chairman of the Convention who for six hours had listened and guided it, and to the Convention Secretary who has been writing for six hours. This motion was seconded by Mr. Acton Griscom, and carried. The Convention Chairman, in accepting the vote of thanks, on his own behalf and that of the Secretary, remarked that it is characteristic of theosophical practice that one upon whom a favor has been conferred should in addition be thanked for accepting it. There being nothing further to come before the Convention, the Chair announced that he was ready to entertain a motion for adjournment, subject to the call of the Executive Committee; and on motion duly made and seconded, the Convention was so adjourned.

Isabel E. Perkins,
Secretary of Convention.

LETTERS OF GREETING

Caracas, 2 of April, 1916.

For the Convention of The Theosophical Society, New York:

In the name of the Rama "Venezuela," cordial greeting is sent to the delegates of the Theosophical Convention. With this greeting goes the liveliest spirit of companionship.

The Branch comprehends that this year's Convention has an especial importance, because of the extraordinary circumstances that actually affect the world. And I say the world, and not Europe, because there is no one, whatever might be the latitude he inhabits, who is not participating in the melting and purifying fire of the present war. It is known how humanity divided itself spontaneously into two contrary bands, as soon as the German cannon sounded over betrayed Belgium. The fact is simple but also profound and significant. No one consulted first the causes which generated the drama so as to incline his or her judgment, in justice, towards the one or the other belligerent. Each, at the mere influence of the notice, felt him or herself German or Ally; and each one in conformity with his character, with his thought and natural inclination of heart, justified or condemned the barbarity of the invading legions of Germany. Each man, thus suddenly transformed into soldier and combatant, partakes of the responsibilities or glory of the tremendous struggle, whatever may be the place he inhabits, his labour or education. The phenomenon holds beneath its simplicity, the deep sense of the human solidarity. For the universal solidarity of Good, all the workers of the White Lodge, felt themselves animated towards justice, truth, honour, duty

and law, as well in Asia as in Oceania, in Africa as in Europe and America. All, high and low, filled with holy fire, believed themselves unsheathing the Archangel's sword to take part in the battle of the Lord. And likewise, also, for the solidarity of Evil, all the workers of the Black Lodge felt themselves animated in every place in favour of the murder of women and children, of the burning of cities, in favour of the hypocrisy, the treachery and the infamy of the legionaries of the Emperor Wilhelm. Reasoning from this standpoint it is seen that what has been called neutrality is but equivalent to inaction in Good and therefore action in Evil; so it is that neutrality constitutes one of the forces of the Black Lodge. The Apocalypse paints neutrality in these eloquent words: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So because thou art *lukewarm,* and neither hot nor cold, *I will spue thee out of my mouth.*"

I am glad to say to the companions of the Theosophical Convention that the Rama "Venezuela" has shown itself *hot;* and that its review, *Dharma,* has extensively propagated the ideas of the QUARTERLY over the spiritual value of war. For the good that those ideas have been able to do and for the opportunity afforded to *Dharma* to diffuse and defend them, the Branch expresses its gratitude to Mr. Hargrove for the proposition which he made before last year's Convention over the true attitude which The Theosophical Society should assume towards the war. It would have been, doubtless, treachery to its spiritual mission, if the Society remained deaf to the call of the White Lodge, in the precise moment when it needs its servants for the most heroic and intense and decisive battle it has ever waged in favour of the salvation of the world. If the Society had remained indifferent or neutral, it would have deserved to be *spued out of the mouth of the White Lodge,* according to the severe and wise saying of the Apocalypse. In this manner has the Branch understood and interpreted the noble, virile, honest and spiritual attitude of Mr. Hargrove in the Theosophical Convention of the year 1915; and this Branch on making public its gratitude for that service and that obedience to the will of the Masters, believes that it will find the same echo in the heart of all the other Branches of the Society.

I would state, also, that *Dharma,* our review, has published the admirable *Notes and Comments* of the QUARTERLY, and the article *On the Screen of Time,* so full of force, wisdom and truth, as well as others of lofty and constructive merit. The writings of *Dharma* go to Spain, Cuba, Mexico, Porto Rico, Central America, Chile, Argentina and Uraguay; and one of our duties of the present year has been to dissipate—because of the influence that Madras exercises over a certain part of America—certain doubts as regards the historic legitimacy of the general headquarters of the Society. This was necessary, this work, to purify the conception regarding Theosophy, the nucleus which serves to express it and the new man who has his birthplace in America. It was necessary to make understood that the Society was not founded in New York in obedience to a mere caprice of Madame Blavatsky and W. Q. Judge, neither that its *stronghold,* genuinely American, is due to a simple article of its Regulations. Not less insensate would it be to pretend to change the course of a planet than the basic centre of Theosophical movement. Neither the Gods nor the Masters would have been able to found the Society in another part, contrary to the cyclic destiny that governs humanity; because its American cradle obeys, not a momentary convenience of men, but the periodic law of spiritual rebirth and the cosmic relations of the races. Already has this subject been extensively treated, and has served to awaken to a clear perception of the purity and spirituality of our movement, the Theosophists of Spanish America.

During the coming month of May, as part of the work of the Branch, the edition of Mr. Johnston's admirable book *The Yoga Sutras of Patanjali* will be finished, and is eagerly awaited by the readers of *Dharma.*

I would seize this opportunity of saying to the Convention of what great importance is the diffusion of the QUARTERLY. Because it ought not to be the peri-

odical of New York alone, it should not be solely the United States' review. Its importance, the elevation of its ideas, these give it the generous virtue of being the review of Humanity. The affairs of Commerce, of Art, of Science, of History, of Religions, of Philosophies, of Politics, of War, shine out of its pages with all the grandeur of a new route and of a new light. For this, the QUARTERLY is like to the Night of the Supper of which the Evangels speak, where all men of good will may eat and drink the bread and wine of the Master. But so that this review might be read in entirety, it needs to be translated into various languages. It is necessary that its spirit vibrate in the universal press, as it vibrates, through *Dharma,* in the press of the Spanish tongue. For this reason it is one of our plans for the future to edit a QUARTERLY in Spanish; and already the Secretary of our Branch, our well-tried companion Juan José Benzo, has written about this matter to Mrs. Ada Gregg, the Secretary of The Theosophical Society, soliciting information as to the cost of the edition of the QUARTERLY.

At the conclusion of these lines, the Rama "Venezuela" makes its most cordial wishes that the Masters outpour their blessing on the deliberations and works of the Convention.

F. DOMINGUEZ ACOSTA,
President.

Christiania, Norway.

To The Theosophical Society in Convention assembled:

FELLOW MEMBERS:

You, who are favoured with the opportunity of meeting together to-day and of having your souls refreshed in the invigorating atmosphere of sympathy, good will and love at this Convention,—you will also remember all absent ones and uplift them with your brotherly feelings, thus giving of your strength to them.

In particular, you will encompass with charitable and helpful thoughts those who are living within the range of the tremendous struggle going on in Europe, some in the middle of it, others at its borders, and many thrown into sad confusion as to principles by its deceptive glamour.

It is an awful scene that is now played on the stage of Europe—an eternal stain on the history of the present age. Let us hope that it is played to its very end so as never more to be repeated.

But after having cast a short glance at these horrors brought about by the hosts of darkness, let us turn our minds to the opposite side, to the Hosts of Light, contemplating their splendour and rejoicing in their irresistible power. We shall then find that there is no occasion for despondency.

Like Arjuna we have resolved to fight and to "give our aid to the few hands that hold back the powers of darkness from obtaining complete victory." And knowing that it depends very much on us whether the victory is far off or near at hand, we have to be brave, persistent and vigorous, trying not only to defend our own strongholds, but to advance boldly and throw the enemy out of his. For us, members of The Theosophical Society, this is—as you know—especially to be done in our inner lives.

May the spirit of faithful adherence to principles be the keynote of all our work in the future, as it is to-day the keynote of the deliberations of this Annual Convention.

With greetings from Comrades in Norway.

Fraternally yours,

T. H. KNOFF.

Arvika, Sweden.

To the Members of T. S. in Convention assembled:

To-day, when we had our meeting, we get notice of the day for Convention and hope that our humble greetings can come in time.

In imagination we will be with you this day, trying directly to express thoughts of brotherly greetings to all, of good wishes for the future and of warm gratitude for all we have got from you under all years gone, and we hope that you will join with us in thoughts of pity and compassion for all in this part of the world, who suffer so bitterly of the calamities that now predominate in the greatest part of Europe. We may not forget our own part in causing these calamities, nor forget that "the sin and shame of the world is our sin and shame," and that the men and women we are prone to see as wrongdoers are not only our brothers and sisters but really we ourselves.

The world is on fire. May this fire burn away much of the bad weeds that disunite men from men, classes from classes, nations from nations, that the pure crop of understanding and love may be able to grow. May of it come a beginning to "a new heaven and a new earth in which righteousness dwells." We trust that the good Powers can use all events to good ends and believe that it is the T. S. great privilege to help.

Cavé says: "People are as circumstances, we cannot make them over, accept them." We interpret it as an exhortation to try to learn ourselves and so, by degrees, be able to teach other people to understand each other and perhaps once to value and love each other.

We salute you.

Fraternally, for the Branch in Arvika,

March 29, 1916. HJALMAR JULIN.

Altagracia de Orituco, Venezuela,
March 22, 1916.

Mr. President of The Theosophical Society, New York City:

DEAR SIR:

The "Rama Altagracia de Orituco" sends its most cordial and enthusiastic greeting to the Convention, whose wise deliberations will resound in the world's heart as a note of happiness.

The events about which this Branch is to report, concerning its movement of the past year, are very few. Our work, in a general way, has followed with the same order and method established from the beginning. The daily meetings and readings have continued without interruption, and only in very rare case have been temporarily suspended. The meetings have until now, had a familiar character, because alone a few, between members and visitors, attend them. There are other members who live far from the city, and whereby, they come but seldom.

We consider with joy the real spirit of brotherhood and mutual tolerance ruling in all our work here.

The chief books and reviews read and studied in our meetings, during the past year in the local of the "Rama Altagracia de Orituco" are: *The Gospels, The Life of Jesus,* THEOSOPHICAL QUARTERLY, *Dharma, Bhagavad Gita.*

It is evident, then, the theosophical method extends greatly its field of influence in our locality, where the fundamental principles of the old wisdom are already enough known and understood by the public. This propagation have been carried out by the works from this Branch.

All our companions wish that the wisdom and power of the Masters illumine all the acts of the Convention in that great day for the Theosophical Cause.

Fraternally yours,

M. DE LA CUEVA.
President.

London, England.

To the Members of The Theosophical Society in Convention assembled:

Heartiest good wishes on behalf of the members of the British Branch. May harmony and accord be with you in every session, and the close of your deliberations bring settlement to all matters in debate.

It is obvious that behind all our thoughts must be the fact of this almost universal world-war. You, meeting three thousand miles away, are no more removed from it than we who are less than three hundred. And we in England, though England is very largely an armed camp, have little idea of the conditions which prevail near the fighting line. Much has been written of the horrors which this war has brought to the surface and of its asserted contradiction of our First Object—Universal Brotherhood. It is quite true that so long as selfishness prevails, and is fostered, there can be no Universal Brotherhood of Humanity. But this is merely a superficial statement of fact. It is necessary to go deeper to find the cause. And with all its horrors externally to the body and mind of man, this war will be a blessing like a surgeon's knife if it causes human beings to awake to the idea that self-abnegation and self-sacrifice is the road by which we must travel if human beings are to be men indeed with a free soul, in place of being a mass of animals separated by a more or less intelligent mentality, on the lines of the Mineral and Vegetable and Animal Monads—a human Monad under materially evil guidance. Mankind has not yet learned by obedience and discipline how to discriminate between material interests and the promptings of the Soul.

And so this war may be made to become the means of liberation—the means of freedom. And to many people in France and Britain, and the British Empire, the smaller issues which began the war have not been lost sight of in the larger vision—the vision of freedom to work out our own Karma—almost the vision of the Pilgrim Fathers—freedom to worship God as we best may. Gradually in these last two years and a half this has become the issue—that no body of men, no nation, shall impose its methods and its will by force upon any others: but it shall be the drawing forth of all that is best in man by the light of the Soul.

In actual external work the Branches here have been handicapped by conditions; many members are away, and meetings have to be held in the afternoon. In winter, the regulations as to light in the streets at night make it dangerous as well as difficult to move about. Thus our meetings are not largely attended. In numbers we are almost the same; a few have joined our ranks—a few have been removed by death. We are thus quietly carrying on the work and preparing for further expansion when conditions are more favourable, and to gather those whose vision has been turned inward by their work for others—in hospital, in munitions, in aiding prisoners in other lands, and above all, those whose vision has been clarified by closer association with danger, sudden death and agony of wounds.

ARCHIBALD KEIGHTLEY,
General Secretary, British National Branch, T. S.

In the trenches, Russia,
March 19, 1916.

To the Members of The T. S. in Convention assembled:

In the midst of the performance of a bounden duty, I recall that during the latter part of April you will again hold your Convention. Inasmuch as these Conventions were for me—a member of the Aussig branch—always an event of far-reaching importance, in which I participated with my whole heart, I feel impelled to send you personally, out of the trenches, my deep and sincere wishes and to acknowledge that through them I received real help and support. Furthermore, I wish to say that I found the remarks of Mr. Johnston and also those of Professor Mitchell and Mr. Hargrove, which I gathered from the report of

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the last Convention, very significant and inspiring; and a sincere and devoted study of the same gave me a better insight and understanding of the meanings and beliefs that later were expressed in the QUARTERLY. In every case, it was no blind acceptance of strange interpretations, but an intelligent inner acquiescence with those who I know possess a greater insight than I, myself. I wanted, first of all, to understand their help. This method of acquiescence at a time, when I, through my karma, am also involved in outer struggle, and my unshakable belief that the evolution of the Society is protected by the Masters and that the Society, under the Masters' protection really meets its dangers and overcomes its tests, gave me a greater insight and a deeper understanding of its present mission and the far-reaching effect at this time of its existence and work. In every case, I am impressed and convinced of the continued persistence, significance, and meaning of the T. S. to the growth and the evolution of the World; and I, a sincere member, try to arrange my life to support and further its mission, the Cause of the Masters, with all my energy.

I have received all the QUARTERLIES of 1915 and that of January, 1916, and look forward with pleasure to the new numbers. Always, I wish to keep my mind and heart open, which are filled with inner gratitude for all the help that I have received from all of you.

The Masters, in their infinite Love will be present at your Convention and by their invincible power shall they and thereby we, and also I, be nourished and receive new impulses.

I shall participate in your meeting with my whole heart and spirit.

With fraternal greetings, I am, yours sincerely,

OTHMAR KOHBROHLT.

On account of the censorship, I write in the German language. (Translated by a German-speaking member of the T. S.)

Berlin, March 21, 1916.

To the Members of The Theosophical Society in Convention assembled:

DEAR COMRADES:

Another year has passed and we are gathered together for a mutual exchange of experiences. It gives me pleasure to offer you on behalf of the "Union of German Branches of The Theosophical Society" hearty greetings and good wishes. I trust you will allow me to express the special wish, that the members of The Theosophical Society in general and of the present Convention in particular may not allow themselves to be influenced by the great World war or to be led away from the great aim: to form a nucleus of Universal Brotherhood. We must not err in confusing or identifying the war among nations with the individual inner struggle. The outer war is indeed a symbol of the inner struggle but it is not the same.

If we allow our hearts and minds to be drawn into the confusion of war, we leave the plane of reality, enter the plane of illusion and violate hopelessly the principle of Universal Brotherhood, for then we are forced to take sides, to feel sympathy and love for one side and antipathy and hate for the other and to act accordingly. We desire victory for the one side and destruction for the other. These are feelings and actions which can only exist on the plane of illusion and contradict the spirit and principles of Universal Brotherhood which every member of The Theosophical Society accepts and should endeavor to realize.

As our hearts and minds show partiality in the present war, they lose their inner hold and are drawn into the plane where the "pairs of opposites" rule, from

which the Bhagavad Gita demands that every one who endeavors to lead a "higher life" shall free himself. This partiality in war as far as members of The Theosophical Society are concerned contradicts the views of H. P. B., the founder of the Theosophical Society. In *Theosophist* she writes (speaking of the first four years in India):

> "Empires might have fallen down and arisen anew during that interval, and still our *Journal* as ourselves would not have heeded the catastrophe but given ever our undivided attention to Occult Truths and kindred metaphysical problems."

W. Q. Judge's counsel in *Letters* is "to raise yourself above the storm plane," and we should especially all take to heart Cavé's words in the January number of QUARTERLY concerning the present dark period of time:

> " . . . You must not tangle the inner and the outer. You know what trouble and real grief you have whenever this occurs. . . . Live inside: there is your place, there, where the outer turmoil comes not, nor blindness, nor obscuration. . . . Do not be deceived by any outer thing. . . . Never allow yourself to be carried away by any feeling either for or against. . . ."

In this call to live an inner life, and not to allow a feeling for or against anything to draw our heart and mind away from this place of security, is to be found that attitude of mind which will lead the members of The Theosophical Society safely through the present trials.

Furthermore, let us remember that all the events which are occurring now on the outer plane are only the *effects* of *causes* created in former centuries and especially in the century just passed. According to the manner in which a land accepted or rejected the Messengers of the "Lodge" in the last century, so will its Karma in the present be good or bad.

Although it does not lie in our power to change the effects that now are being brought into manifestation, it is still possible for us to assist in forming a happier future for the nations, by holding fast to the attitude of mind in the *present* to which H. P. B., W. Q. Judge and Cavé summon us.

Trusting that our Convention may be imbued with the spirit of the Causal World, the plane of freedom, on which alone Universal Brotherhood can be realized,

I remain with fraternal greetings,

PAUL RAATZ,
Secretary of "Union of German Branches of the Theosophical Society."

CORRESPONDENCE

To the Editor of the THEOSOPHICAL QUARTERLY.

DEAR SIR:

I beg to thank you for your kindness in calling my attention to the letter of Mr. Paul Raatz addressed to our recent Convention, which arrived too late to be read there, but which is to appear in the Report of the Convention given in your pages. I shall feel still more deeply in your debt if you will find it possible to print this letter at the same time, as I should not care to have pass uncorrected the inferences drawn by Mr. Raatz from the extract he quotes.

And yet I do not find it easy to make the correction—at least not as I would wish to do in other circumstances,—and for this reason:—

Our German members are at the present time placed in a supremely difficult

position. The test laid upon them is of the greatest; my own belief is that the future destiny of their country lies to a major extent in their hands,—in their ability to see,—in their ability wisely to act. And knowing one's brother to be in so fateful and dangerous a place, one must indeed hesitate to make the least move which could, by a feather's weight, add to his embarrassment or hazard.

Yet above all things the Truth!—the Truth as each may see it. So I cannot remain silent, though I shall choose my words.

The extract from which Mr. Raatz quotes was taken from a note book of 1897, and therefore did not originally have any bearing whatever upon present conditions. I ventured to use it as a "Fragment" at this time, because it seemed to me so clearly to set forth the attitude of mind and heart essential in a disciple, that he might secure and maintain that clearness of vision, that right balancing of the issues, which the present conflict demands, and which it would be hopeless to acquire were he tangled between the outer and the inner, enmeshed in feeling and emotion, unable to read the symbols, unable to hold even scales, or to judge impartially his own heart.

Mr. Raatz does me the great and altogether undeserved honour of associating me with Madame Blavatsky and Mr. Judge in his plea. But the quotation given from the *Letters,* "to raise yourself above the storm plane," says in brief what the "Fragment" says more *in extenso;* and the passage from the *Theosophist,* written by Mme. Blavatsky, is merely an annunciation of one of the Theosophical Society's fundamental rules: abstention from politics. War is not an evil of itself, nor a good of itself. No outer thing is. To decide either way is to judge from the outside; to "tangle the inner and the outer." Judging from the inside, "where the outer turmoil comes not, nor blindness, nor obscuration," one sees the *motive,* the reason for the war, determines whether it be good or evil. A political war, even though empires fell and rose, might indeed concern us little. But where a *principle* is at stake, where there is a wrong to be righted, what aspirant to Chelaship dare stand aside? Can a disciple ever be neutral on a moral question, and remain a disciple? The lion-hearted Helena Blavatsky, whose lance was never at rest, can answer us (she actually fought in the ranks under Garibaldi, for the liberation of Italy); and that quiet but no less great warrior, William Q. Judge, who only ceased fighting when he died. No; discipleship will not turn us into "dessicated pansies."

To some of us this present war is one of the great crises in human evolution, when the most fundamental principles of righteousness are at stake: the principles for which one is pledged to give one's life, one's all;—among them the principle of Brotherhood. So feeling, so seeing, nothing but the deepest damnation could await him who stood aside.

But for those who do not so see, there must be another duty, and to that duty let them give themselves, with sacrifice and devotion. If the attitude suggested in the "Fragment" be maintained, each will see his duty clearly, and will find the strength to perform it.

The Master looks into the heart of each. He will see the motive there, the reason for action. He will judge. And to that court all disciples will gladly come, and to that judgment give unreserved assent.

Thanking you for your courtesy, Mr. Editor,

Believe me,

Faithfully and fraternally yours,

CAVÉ.